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Patterson, Frank H.

A history of Tatamagouche.





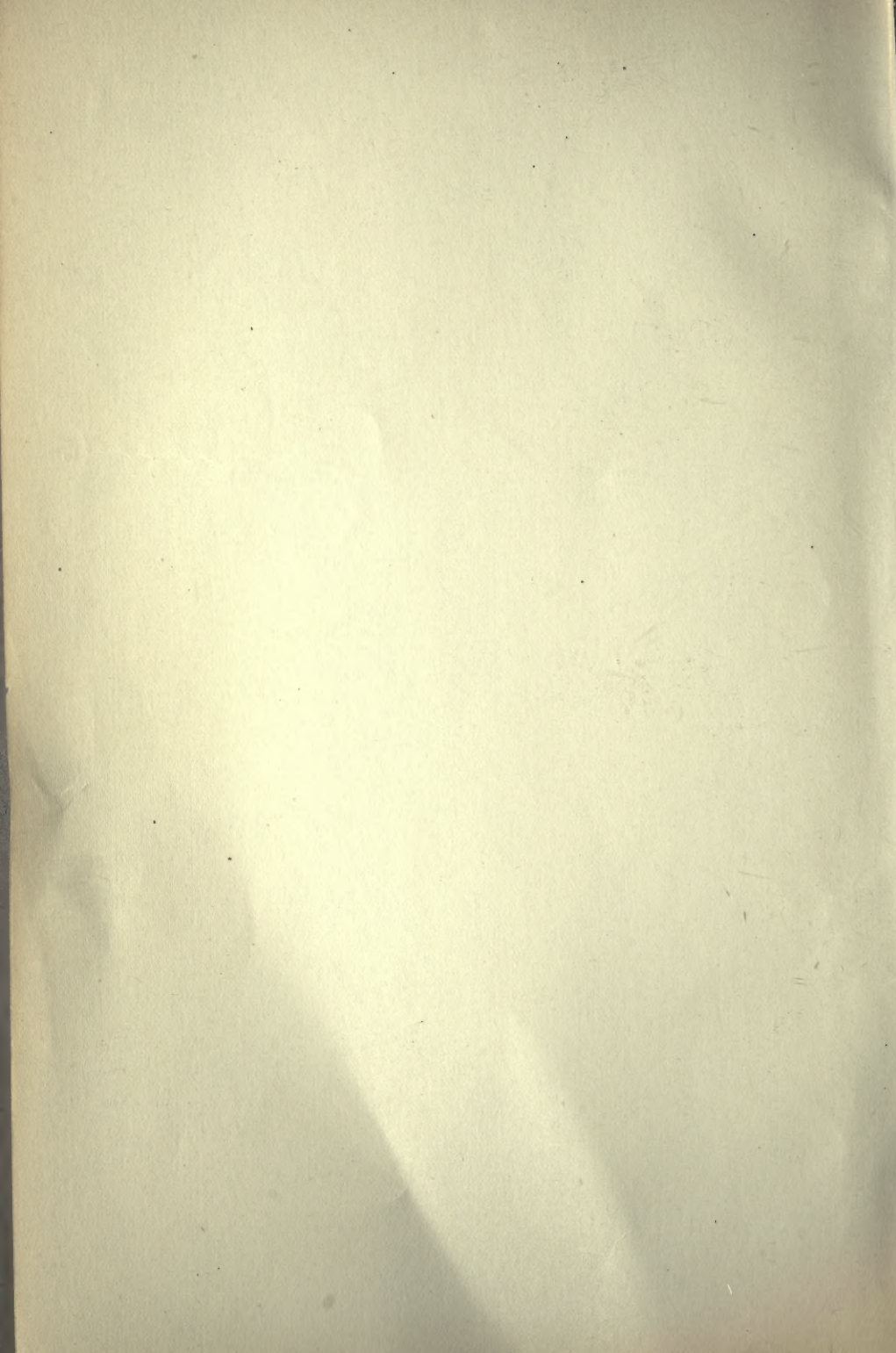
History  
*of*  
Tatamagouche

*By*  
FRANK H. PATTERSON



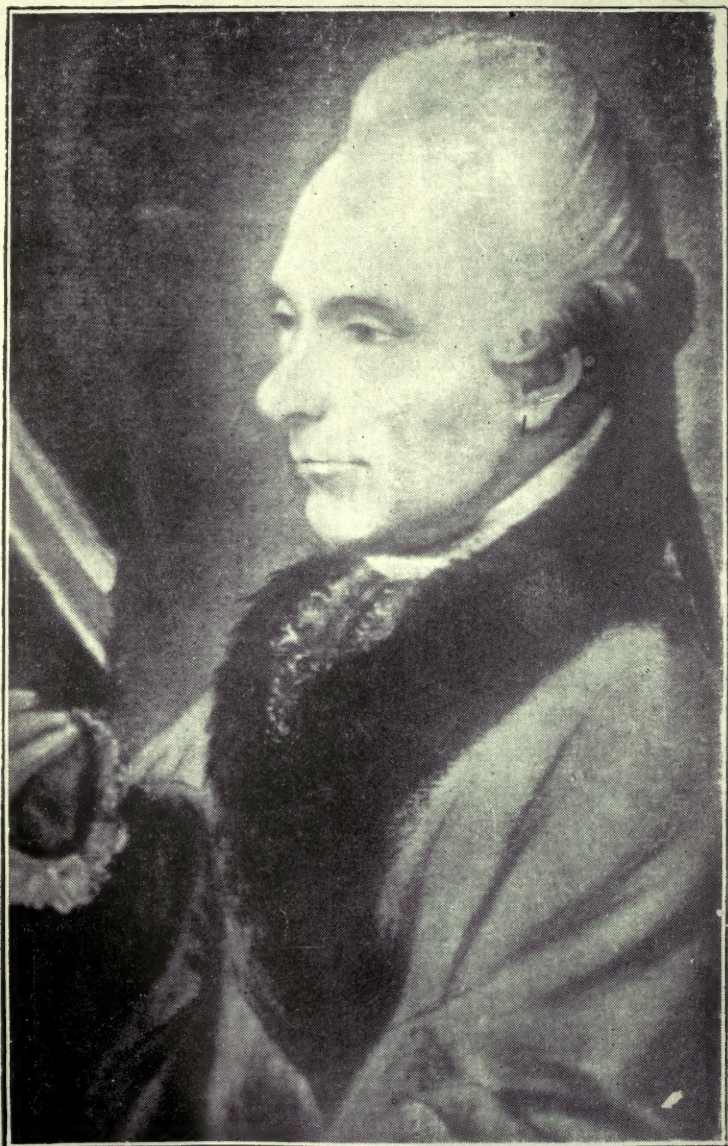


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COL. J. F. W. DESBARRES.  
THE FIRST LAND OWNER AT TATAMAGOUCHE.



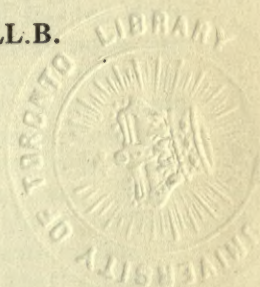
# A HISTORY

OF

## TATAMAGOUCHE

### NOVA SCOTIA

BY  
FRANK H. PATTERSON, LL.B.



*"To the memory of conquerors who devastate the earth, and of politicians who vex the life of its denizens with their struggles for power and place, we raise sumptuous monuments: to the memory of those who by their toil and endurance have made it fruitful we can raise none. But civilization, while it enters into the heritage which the pioneers prepared for it, may at least look with gratitude on their lowly graves."—Goldwin Smith.*

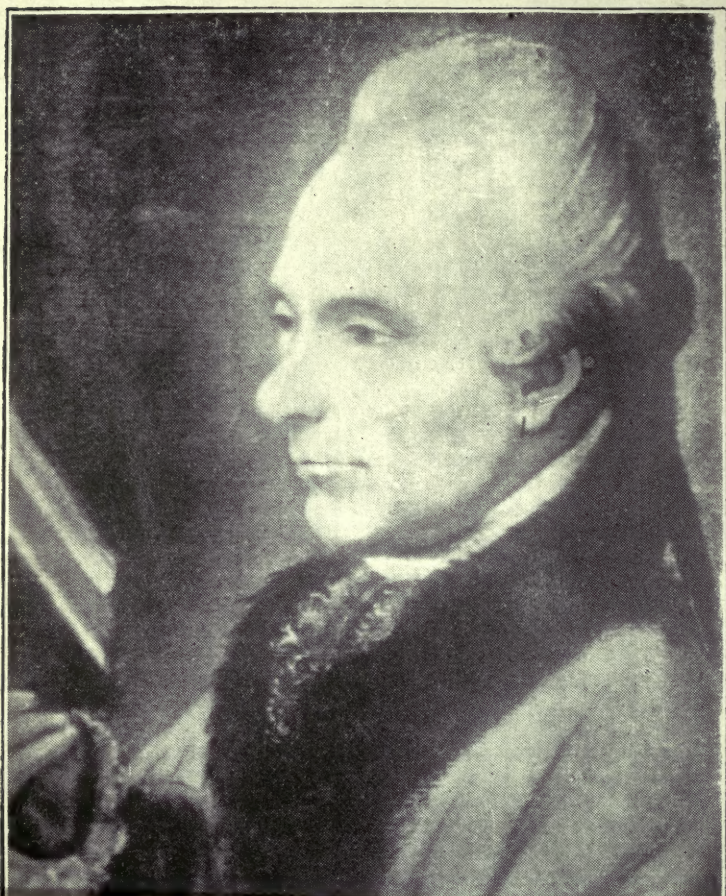
#### CORRIGENDA

- Page vii, line 38. "Historic" should read Historical.  
 Page 22, line 3. "Nancy" should read Nantes.  
 Page 112, line 25. "P. McIntosh" should read J. P. McIntosh.  
 Page 136, line 1. "complied" should read compiled.

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 HALIFAX, NOVA SCOTIA  
 1917

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COL. J. F. W. DESBARRES.  
THE FIRST LAND OWNER AT TATAMAGOUCHE.



# A HISTORY

OF

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FRANK H. PATTERSON, LL.B.

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## PREFACE

**I**T is not without misgivings that the writer presents this book to the public. Its subject matter is such that to do full justice to those mentioned therein, it should have been written at least one-half a century ago and by one who was either personally acquainted with the facts or had received them first hand. To endeavour at this late date to tell the story of the trials and hardships of our pioneers, many of whom have departed almost a century ago is well nigh an impossible task. That this book will fall far short of rendering a true appreciation of their labours none can be more conscious than the writer. But every year the difficulty of obtaining accurate information of former years becomes greater, for each year there are slipping from our midst men and women whose minds were veritable store-houses of the traditions and folk-lore of the past. Much of the information contained in these pages, the writer feels sure, could not be obtained ten or twenty years hence. It is better that the effort be made now and that a record, imperfect as it is, be rendered than that the lives and deeds of our early pioneers should never be known to the public.

Then, too, the writer has doubts as to the accuracy of several statements contained in the pages of this book. Still, apart from minor detail he thinks that the matter will not be found inconsistent with fact. That errors, especially in the genealogical records, have crept in inevitably follows from the very nature of the work.

The writer has experienced difficulty in determining to what area of country to confine his remarks. There is no statutory district of Tatamagouche and what country is to be included under that name is a question to which no definite answer can be given. Dealing with the earlier years when the settlers were few and information limited a larger scope of country has been included. During the last years references have been confined almost entirely to the village of Tatamagouche itself. Though New Annan

and Earltown have not been included in the writer's observations, he has nevertheless inserted some quotations from the "History of Pictou County" regarding their settlement.

The genealogical records the writer, as a rule, has carried only to the first generation. Of those coming to Tatamagouche subsequent to 1850 no notice has been given other than to the head of the family.

Four years ago when this work was begun there was but little known to the public of the early history of this place; what references there were, being confined to a few pages in the "History of Pictou County" and "Memoirs of Dr. MacGregor" by the late Dr. Patterson. Without the information there a future history of Tatamagouche could have little value, for in these books and in these books only, is found the material that can form a good foundation for any historical work on Tatamagouche. Information concerning the early French period the writer has obtained from French documents contained in "Le Canada Francais" and also from the two books by Dr. Patterson mentioned above.

A lengthy letter by S. D. Scott, now editor of the "News-Advertiser," Vancouver, and published in the "Colchester Sun" of July 31, 1893, contained many interesting facts relating to the days of the DesBarres estate. That papers belonging to Colonel DesBarres and pertaining to his Tatamagouche property are extant there seems little doubt. The contents of the above mentioned letter show that at the time of its publication such papers must have been in existence and its author, Mr. Scott, has informed the writer that a great deal of his information was obtained from an account of the Tatamagouche estate written for Col. DesBarres in 1790 by a Capt. McDonald of Prince Edward Island. The original manuscript was borrowed by Mr. Scott from the late Sir Robert Wetherbee but since then it has been lost. The late Louis DesBarres of Halifax had, so it is said, many interesting papers of Colonel DesBarres in his possession, but what has become of them since his death is not known.

For information concerning happenings of later dates, the writer is indebted to many people in this community



who have supplied him with old documents, family records, etc. Papers originally belonging to Wellwood Waugh, Rev. Hugh Ross and the Rev. Robert Blackwood may in particular be mentioned.

Knowledge of matters within living memory has been obtained from many of our older inhabitants. Information concerning the development and decline of the shipbuilding industry has also been obtained from the same source. With the compiling of the list of vessels built at Tatamagouche the writer must publicly acknowledge the assistance of R. P. Fraser, Esq., Collector of Customs at Pictou, who undertook the tiring work of making out this list from the Custom records at that port. Records of vessels built before 1840 were obtained by the writer from the Custom records at Halifax.

Of those at Tatamagouche who have assisted the writer in the collecting and the arranging of the material contained herein, the public will pardon him when he mentions in particular his father, the late W. A. Patterson. His thorough knowledge of conditions in Tatamagouche for the last fifty years—a knowledge acquired from a most intimate association with its people—and his retentive memory, which permitted him to recall with accuracy the events of fifty or sixty years ago, have made possible this present work. Mention must also be made of James Bryden of the village who has gone to no little trouble to assist the writer, particularly in gathering information of matters relating to the “forties” and “fifties” and the days of the shipbuilding industry. The writer may also mention his friend, W. M. Nelson, for whose assistance the writer gives this public acknowledgment. To the various others at Tatamagouche who in one way or another have lent their aid the writer extends his thanks.

Of those elsewhere he feels that he should mention two. Major J. P. Edwards of Halifax, although having no particular interest in Tatamagouche, has given the writer the greatest assistance; his library, one of the best collections of Canadian Historic works in Canada, and which is now owned by Acadia College, Wolfville, was placed as far as possible at the use of the writer. Information was secured from

Major Edwards and his library which could not be obtained elsewhere. W. F. Ganong, Ph.D., of Smith College, Northampton, has also assisted the writer, particularly by his explanation of the local nomenclature.

If, with all its defects and errors, this work is successful in a small measure at least in saving from oblivion the records of our past and in stimulating a more lively interest in the lives and labors of our pioneers—men and women whose memory deserves our highest respect—then the writer feels that he has not labored in vain.

FRANK H. PATTERSON.

*Tatamagouche, N. S., Aug. 29th, 1917.*





"THE MEETING OF THE RIVERS."  
(TAKUMEGOOCH).





# HISTORY OF TATAMAGOUCHE

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## CHAPTER I

### NOMENCLATURE

THE word Tatamagouche or Tatmagouche is of Indian origin, and, according to Rand, the great student of the Micmac language, is a corruption of the Micmac *Takumegooch*. The root of this word is *Takumoog*, which means *across* or *lie down across*. The termination *och* (often *oochk*) is a typical example of the Micmac locative termination which gives the word the meaning of *place where* or *at the*. Thus, the meaning of the whole word taken literally is, *lying across place* or *at the place which lies across* (some other). The application of the word is quite evident. French and Waugh's rivers clearly meet at right angles, that is, they lie across each other. Moreover, the rivers themselves after their junction, meet the harbour in a similar manner.

"For the principal river to enter an elongated bay not at its head in line with it, but some distance from its head and at right angles to its course, is certainly an unusual geographical feature, and just such as the Indians noticed and used as distinctive in their purely descriptive place nomenclature."\*

The only difficulty in the application of the word is to decide whether it refers to the meeting of the rivers or to the meeting of the rivers and harbour. Local traditions say that it applies to the meeting of the rivers, but it is more than probable that these two natural occurrences in close vicinity gave rise to the word.†

The change from *Takumegooch* to *Tatamagouche* was made by the French who, according to their custom, caught and recorded as -t- the Indian sound which the English catch as -k-. It was of course from the French that we received the word.

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\*From notes made by W. F. Ganong, Ph. D., to whom the writer is indebted for this explanation of the word.

† Since writing the above the writer has had a conversation with *Lone Cloud*, an intelligent Micmac Indian, who has assured him that *Tar-me-gooch* (as he pronounced it) meant where two rivers met and the current of one crossed the current of the other. This should remove all doubt as to the meaning of the word—local tradition has been amply confirmed.

Some say that the word means a large beaver dam. Traces of beavers have been found in the vicinity, and so at one time a large dam may have been constructed somewhere near this place by these industrious animals, or possibly the Indians used the word to describe the large body of water partially enclosed by Ross' and Weatherbie's points, which to a certain extent resembles a large dam.\*

When the name was first applied to this place is unknown.\* The earliest written record is in the year 1738, when Le Loutre refers to it as "Tahamigouche". As may be expected, the early spelling of the word is varied. No less a person than Haliburton has shown that he even did not know which was the correct spelling, for in his history published in 1829, he spells the word in two ways, "Tatamagouch" and "Tatmaguish". On old charts it is sometimes spelled something like this, "Patameragouche". However, as years went along only two spellings namely, Tatamagouche and Tatmagouche, survived among the educated. Men of authority as late as twenty years ago, indicated by their persistent usage that they believed the latter spelling to be the correct one, but the former has now been generally accepted.

The name, Tatamagouche did not survive without a struggle. Col. Joseph Frederick Wallet DesBarres, who was the first landlord at Tatamagouche, accepted this old Indian name, but not so the first Scotch settler, Waugh, who in many of his land transactions speaks of himself as belonging to "Southampton, district of Colchester, County of Halifax." In 1794, in a lease to James Langille, he describes the lands as lying "on Point Brule on Southampton Harbour". Waugh, as far as we know, was the only person at Tatamagouche to use this name, and it is indeed difficult to understand why he should have attempted to affix it to his new abode. We should naturally have expected him to endeavour to perpetuate the name of one of the many places in Scotland which were dear to his heart. It is interesting to notice DesBarres and Waugh in contemporaneous documents persisting to call the same place by different names. These men, like all others, had many differences, but on this occasion, fortunately perhaps, the old warrior won

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\*From the Indian *Taw-ma-gouche*, signifying like a dam or sea wall. Gesner's "Industrial Resources of Nova Scotia" (1849).



out. Tatamagouche is to be preferred to a name borrowed from a town in England, with which, so far as we know, there was no historic connection. DesBarres, while he made no attempt to change the original name, did make an effort to perpetuate his name elsewhere. Barrachois Harbour, outside the Narrows, he called Joseph Harbour, while the waters beyond Cape John and Malagash Point, he named Frederick Bay. It is doubtful if these names were ever used by any one save DesBarres himself, and they have long since sunk into oblivion, and would forever remain there if it were not for old charts and deeds.

Another word about which there has been a difference of opinion, is Gouzar, a word which for many years has designated the basin of water at the head of the bay. It has always been supposed that the Indians used the word to describe the place because of the abundance of geese which gathered there in spring and fall. This explanation is erroneous. One of the first settlers there was a man by the name of Gousar or Geeser. Hence the name. In 1786 it is referred to as Port Gouza.

There are two other local names which need a few words of explanation. These are Brule and Barrachois. The former is the French word for *burnt land* and formerly was applied only to that long landscape that ever since has borne this name. Doubtless at one time it had been visited by a disastrous fire which left it shorn of vegetation. The latter word is found quite frequently in the Maritime Provinces and means either a *lowland* or a *sand-bar*. It does not occur in the French of today, at least not in the modern French dictionary, and probably was first coined by the French Acadians to describe those tracts of low land often found in Nova Scotia.

## CHAPTER II

## THE INDIANS

THERE is much evidence to show that at one time Tatamagouche was a frequent rendezvous for the Micmac Indians. The name itself is almost conclusive in showing that it was a place well known to these men of the forest. The location and environment of the place were peculiarly suited to meet the few needs of the Red Man. The waters of the rivers and harbours teemed with a great number of fish, including the lobster and oyster, while in the fall and spring these waters and the adjacent marshes were the haunts of the wild fowl which to a great extent made up the Indians' bill of fare.

Traditions tell us that at one time there was an Indian burying-ground on Steele's Island. This is still generally believed and is not without good foundation.\* A number of years ago a jaw bone of unusual size was found near the edge of the bank. The late David Fraser is supposed to have been the finder. It was kept for a number of years in his shop. It is true that at present no trace of mounds is to be found on the island, but recent cultivation would account for their disappearance—indeed it would be extraordinary if, after the lapse of so many years, there still remained any indications of this ancient burial place. Other stories, too, are current, which tell of the finding of rude Indian implements and beads on the shores of this island.

More certain evidence† of the Indians has, however, been found on Ross' Point in what is now the farm of C. N. Cunningham. When a cut was being made there at the time of the construction of the railway, a number of bones were exposed, many of which had every appearance of having been broken before they were interred in their final resting place. These bones were found close to the surface, which indicated that they had either been

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\*The late Frank Steele used to relate that on one occasion, after a heavy storm, he found a large number of bones on the beach. These he carefully buried near the bank's edge.

†Oak or Stewart's Island, across the Harbour on the Malagash shore, was another favourite resort for these people. When the first settlers arrived, they found immense quantities of oyster shells near the beach. These they used for fertilizing their farms. Small quantities may yet be seen at or near the edge of the bank. According to *Lone Cloud*, Malagash in the Micmac language meant a place where the Indians met to play games, and it may be that the word Malagash was first applied to this small island. It is to be noted, however, that the students of Micmac state that Malagash means "end of smooth water". It is more probable that the word was first applied to the Point.

deposited in haste, or at a date previous to the coming of the Europeans, when the Indians possessed no implements other than sharpened sticks with which they were unable to dig a hole of much depth. In the adjoining fields at various times, spear heads and other implements of war have been found. Possibly what is now a peaceful farm, was once the scene of a hard fought battle.

A recorded reference which substantiates the former statement that Tatamagouche was a frequent rendezvous for the Indians, is found in a report by Judge Morris in 1753 on the failure of the attempts of British settlement in Nova Scotia in 1749-50 and -53. It seems that the chief cause of the failure was the hostility of the Indians who were constantly making attacks upon the British settlers. This is how Judge Morris explains the situation:

"The Indians being supplied with provisions at Bay Verte, proceed along the shore of the sea, till they come to Tatamagouche, which is navigable twenty miles for their canoes, where they leave them, and taking their provisions travel about ten miles, which brings them to Cobequid. This takes up two, sometimes three days. At Cobequid they are supplied by the French; thence from there they go down the Shubenacadia River to Dartmouth where they embarrass the inhabitants."

The Judge then goes on and advocates as a remedy the removal of the French from Chignecto and the erection of a fort on the Shubenacadie. He says:

"It is quite evident that if the inhabitants were removed from Cobequid that their (the Indians) means of support among them would cease. They would have none to take care of their canoes, and consequently must pass from Tatamagouche River by land through the woods, which are almost impassable, above sixty miles, and carry their provisions both for their support out and home, which would put them to such difficulties they would be induced seldom, if ever, to attempt it."

Thus it would seem that Tatamagouche was, to use the modern phraseology, a "strategic point" from which the Indians could carry out their acts of depredation.

Frequently, when they had succeeded in capturing a prisoner of note, the Indians would retire to Tatamagouche. Many a poor captive has found his way to lead over the rough trail from Cobequid to Tatamagouche, and thence overland to Chignecto, or by water to Louisbourg or to St. John's Island. Much of our knowledge of the Tatamagouche of those early days is gleaned from diaries which were kept by several captives who were brought here by the Indians. One, by Capt. Wm. Pote, we shall deal with later.



Another rather distinguished captive whom the Indians brought to Tatamagouche, was Anthony Casteel. On 17th May, 1753, Casteel with several Englishmen, was surprised and captured by the Indians at Jeddore. All his comrades were killed, but he escaped by calling himself a Frenchman. He was then carried by the Indians down the River Shubenacadie to Cobequid, thence to Tatamagouche. The party left Cobequid on the 24th of May, and arrived the same night at Tatamagouche, where they lodged. On the following day, Friday, "We crossed," he says, "a bay and marched to a place called Remsheag (Wallace) where we found an Indian encampment." From Wallace he was taken to Bay Verte. Subsequently he was released.

There are indeed few, if any, stories of difficulties between the early settlers at Tatamagouche and the Indians, and they seem to have been on excellent terms, though many of our forefathers felt genuine fear when they heard of the cruelties that were then attributed to the Indians. In River John, more trouble was experienced, and there the first settlers, in self-protection, prepared to erect rough forts. It was there, too, that Frederick, the five year old son of George Patriquin was stolen, and though every search was made for him, no trace of the missing boy could be found. With good reason it was believed that the Indians alone could account for his disappearance.\*

The Indians as late as twenty-five years ago used to visit Tatamagouche in great numbers. The "old burying-ground" was their favourite meeting place. Gradually their numbers became fewer and finally they ceased to visit as of old. Only occasionally do we now see a few of this rapidly disappearing race around the place where their fathers lived a happy, though obscure, life, or where, when the call came, they answered it and fell in battle.

Our debt to them may be small. They left to our fathers no cultivated fields with which to repay their honest labours. Neither intellectually nor morally have they contributed to our civilisation, unless in their religious life

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\*It is recounted that years after, Patriquin, as an old man, returned to River John. He had been treated with only kindness by the Indians and soon learned to adopt their wild life, and could never bring himself to live in a fixed abode.

their simple, confiding trust in an Almighty Power, whose care they were, may strengthen ours. Still in the words of the poet we can say of them:

“The memory of the red man,  
How can it pass away  
While their names of music linger  
On each mount and stream and bay?”

Their legacy to the people of Tatamagouche is a name euphonious and full of that mystic, hidden meaning which can alike arouse our imaginations and stir our emotions.

## CHAPTER III

## THE FRENCH AT TATAMAGOUCHE

WHEN the waters of our harbour and rivers were first ploughed by the rude sailing craft of some bold European, or when civilized man, with almost insurmountable difficulties, made his way through the pathless forests to gaze for the first time upon this broad expanse of waters, is a matter of conjecture only. Even tradition is unwilling to come to our aid and by silence refuses to throw light upon these questions which still remain shrouded in mystery.

John Cabot and Jacques Cartier, in their early voyages, missed our port. Indeed, neither of these entered the Northumberland Strait at all. In the days of the French explorers who followed these two men, it seems hardly conceivable that Tatamagouche was not visited. Records which cannot be disputed show that about the middle of the seventeenth century\* a small French vessel, engaged in the work of exploration on the north coasts of Acadie, sailed up the Harbour, while those on board eagerly scanned the shores of a district which to them was nameless and unknown. The sturdy Denys, whose name is inseparably linked up with the early exploration of this Province, particularly of Cape Breton, was in charge. He was not only a sea captain. He was also a scholar of no small merit. No day of exploration passed without his faithfully and accurately recording its events. The day he sailed up Tatamagouche Harbour he made no exception to his accustomed rule. Hence it is that today we have a description of Tatamagouche as it appeared to this bold and adventurous Frenchman of two hundred and fifty years ago. After leaving what is now Pictou Harbour, he says:

"Passing eight or nine leagues along, the coast is high with rocks, [and] it is necessary to keep a little off shore. One finds here, nevertheless, an occasional cove, where the land is low; but there is not much shelter for boats and the sea breaks strongly. Then there is another river met with, which has abundance of rocks at its entrance; and a little off shore towards the sea is another little island covered with woods which is called Isle L'Ormet. Before entering into this river one finds a large bay of two good leagues of depth and one of breadth. In several places the low land is all covered with beautiful trees. In the extremity of this bay one sees two points of land† which approach one another and form a strait and this is the entrance of the

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\*1671-2 are the years in which the records were written.

†Ross' and Weatherbie's.



river. It comes from three or four leagues inland. It is flat at its entrance [and] boats cannot go far into it. The land there is rather fine. Some hills appear inland but of moderate height. An abundance of oysters and shell fish is also taken here."

Wm. F. Ganong, Ph.D., who translated and edited, the record of Denys' voyage, thinks that "Isle L'Ormet" was what is now known as Amet Island. This is what he says in reference to it:

"L'Ormet. This is the earliest use of the word. Its origin is not known though possibly it may have been suggested by some resemblance to 'armet', a helmet. The little island is rapidly being washed away by the sea and is now much smaller than when our author saw it."

The rocks at the entrance of the harbour and to which Denys referred, are not in existence today unless, as is probable, he was referring either to the Amet or to the Waugh shoals.

The first settlers of Tatamagouche were French Acadians, of whom, unfortunately, there is little known, history having preserved the name of one alone.\* What few details we have of their attempt at a settlement, we owe for the most part to observations which were made by the first Protestant settlers who, on their arrival here in 1772, found many indications of a once flourishing community.

Tatamagouche was selected as a settlement by the French as a point of communication between their Annapolis and Cobequid settlements and their colonies in what is now New Brunswick, Prince Edward Island and Cape Breton. But there were other reasons.† At that time Tatamagouche was remote from any British settlement and possibly had been represented to them by the Indians as a suitable place for a settlement, and the French love of the smell of the tide and the marsh, of which there is plenty at Tatamagouche, may have influenced them to go there. They were no friends of rock and hill, but preferred the alluvial soil which is found along the shores of this river and harbour. As one writer has said:

"Thither they came with their cattle and seed grain and dyking shovel; there they set up their household goods, their simple machinery for grinding corn, and their little house of prayer."‡

\*The following quotation is taken from *Le Canada Francais*, Vol. II: "Famille de Pierri Boudrot demeurant au village de terness parvoesse de Bangor. Claude Boudrot, ne a l'isle St. Jean eu mil sept heute six, Marie A. Magdaleine Oezelit, fille de Jean Ozilet soite de France en de *Jean Morse de Tatamagouche* de Cobequid de present aux iles Saint Pierre et Miquelon avec leur famille."

†In those days of continual warfare, copper was in constant demand and it is possible that the many indications of it which were then (and even now) to be found at Tatamagouche were a further attraction to the French to settle there.

‡Article "Colchester Sun," July 31, 1893.

The date of the first French settlement at Tatamagouche is unknown. There is a letter in the Archives de La Marine at Paris, written by l'Abbe de Loutre\* from Tatamagouche on the 1st day of October, 1738, which translated, reads thus:

"My mission is that of Chigabenakadi, that is to say, the Acadian Indians, together with the French of TahamiSoche† of Gobekitek and all the French scattered and distant from whatever priests there are in that country. The [care of] savages proved quite a burden to me, and yet I have also charge of the French. It may be too much for me if the Lord does not lend his aid. Still I place all my confidence in Him alone. I left Louisbourg for my mission on the 22nd day of September. On the eighth day, after having passed through high winds and tempests, I fortunately reached dry ground and I take this advantage of writing you and to give you news of myself. "TahamiSoche, this 1st day of October, 1738."

Thus, from this letter, it appears that as early as 1738, the French had not only settled at Tatamagouche, but they had also established it as part of the Cobequid mission. In another letter, written nine years later, describing the same mission, the following quotation is found:

"M. Girard is the priest in charge. There is a portage ten leagues in length from Cobequik which leads to Takamigoush. There is a road through the woods in good shape and finely built. Cattle, sheep and fowl pass over it when sent to Louisbourg. This parish is under Cobequik. The number of communicants is one hundred and fifty."‡

From maps made by C. S. Robert de Vaugondy in 1753 and 1755, it would appear that at that time there were three French settlements in the vicinity of the present village of Tatamagouche. One of these was known as Pate-magouche b which was presumably situated near the site of the old burying-ground; another was at Cape John and a third somewhere between Brule and River John. One of the last two was designated as "Village des Sauvages" h. The road before mentioned in the letter of Le Loutre is also shown on the maps of 1753.

When the first permanent settlers arrived in 1771-2, they found that considerable land had already been cleared from McCully's Hill to the Presbyterian Church. This had also been ploughed, and put under cultivation, as was

\* Loutre was a most active instigator of the Indians and Acadians against British rule. Goldwin Smith in "Canada and the Canadian question," p. 57, speaking of the expulsion of the Acadians says, "The blame rests on the vile and murderous intrigues of the priest Le-Loutre."

† s, a consonant equivalent to "ou".

‡ This must refer to the whole district of Cobequid.

b Probably a misprint of "P" for "T".

h Indian Village(?)

evidenced by the ridges still visible among the fast growing bush. On the hill back of the old schoolhouse lot the French had erected a small chapel, and in the adjoining field they had buried their dead. Crosses which bore silent witness that the sleepers were of "The Faith" still were standing at the heads of the graves.\* It was generally believed that the exact location of this burying-ground was directly adjoining the back of the old schoolhouse lot, and for that reason the late William Campbell, the subsequent owner, regarding it as sacred, refused to put the land there under cultivation. Hence it remains till this day grown up in shrubs and wild bushes. Mounds of earth which resemble graves can be plainly seen, but it may have been that these were made by other than human hands, and that the grave-yard was nearer the chapel, which was farther down on the slope of the hill.

The French had also cleared, to some extent, the intervals of the French and Waugh's Rivers, particularly of the former, which ever since has borne their name. On the latter they had begun the mining and smelting† of the native copper ore which was found exposed on the banks of the river at various places, particularly at the Mine Hole, about a mile above Murdock's, where the river takes a sharp turn at the junction of its two branches. The subsequent settlers believed that the turn was an unnatural one caused by the river's overflowing into the old mine, and that the stream covered the original workings. Acting on this belief, an American company took over the property and diverted the stream into its natural course, but failed to discover any great bed of copper. The late William Wilson many years ago, when ploughing the adjacent fields, found‡ considerable half-smelted ore along with the rude implements with which the French had been carrying on their feeble attempts at mining and smelting.

Ruins, or rather indications, of several mills were still to be seen. One of these was on a small brook which crosses the main highway a little west of Mrs. William Waugh's. Even today one can see the remains of their old dam, which,

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\*Mémorial of Dr. Macgregor, p. 263. There is also a tradition which says that the French had a burial ground on the banks of Waugh's River intervalle, close by the main road, near the late Solomon Waugh's. As late as fifty years ago, local parties have dug there looking for hidden treasure.

†Only a few years ago, quantities of half-smelted ore were unearthed in a field near Fleming Waugh's.

‡So I have been credibly informed.



now grown over with grass, resembles a dyke. Another mill was on the Blockhouse Creek near the road bridge. The third was at Gouzar and the other two on the French River, one on Mill Brook and the other on the main stream.\* The presence of so many mills would seem to indicate that the little colony was rapidly growing and that it had every prospect of a bright future when in the years to come, the enemies of His Majesty the King of France would be vanquished and they, in peace, would enjoy the land for which they had made many sacrifices. Vain dreams which never were to be realised!

There are also stories which tell of the finding of French coins on Waugh's River intervale.† Two muskets were found in the early days in the field north of the old Gass house. These had lain there so long that the barrels were rusted through, and when picked up the wooden stocks fell away from the barrels. This happened so long ago, that it is impossible to obtain an accurate description of the weapons, but the finders and others who saw them, expressed the belief that they were French muskets. Then there is the prevalent idea that the willows, growing on the intervalles of Waugh's River, were planted by the French. Some say this idea is erroneous and contend that they were planted by the early Scotch settlers, even though it is true that the willow is a native of France, and was frequently planted by the early French in various places of Nova Scotia where they had made settlements.

In Campbell's History of Nova Scotia‡ there is one reference to a French settlement at Tatamagouche. Mr. Campbell, quoting from a report of Governor Habson sent to the Home Government in 1752, says: "There are sixty-five families at Cobequid, Rimchigne, Tatamagouche and Cape Sable." This would allow on an average about fifteen families for this place, and this is further borne out by a report of Judge Morris in 1755, in which he estimates the number of French families at Tatamagouche to be twelve.

Some references to the settlement and its inhabitants are to be found in the records of the military expedition

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\*History of Pictou County, p. 129.

†A deep pool in the river below Archie Waugh's, known to this day as the "field hole" received its name from the fact that when the first settlers arrived, they found that a small clearing had been made there and that a few apple trees were still alive and growing.

‡Page 111.

of de Ramezay in 1747, which culminated in what is generally known as the "massacre of Grand Pre". At that time the French had a fort at Chignecto and from that point they fitted out a strong expedition to surprise and defeat the British Colonial forces which early in the winter of 1746-7, had arrived at Grand Pre with the intention of pushing forward and capturing Chignecto. Among the officers of the French forces which set out from Chignecto on the 21st of January, 1747, were de Villiers, who afterwards defeated Washington at Fort Necessity, the Chevalier de la Corne, and others who subsequently were to play important parts in the struggle which, twelve years later, resulted in victory for the British on the Plains of Abraham. Diaries of their expedition were kept by Beaujeur and La Corne. These officers relate that on the morning of January 27, 1747, they stopped at the village of Tatamagouche, where they were joined by a number of Acadians.\* Here they mended their broken sledges. Resuming their journey, they at five o'clock in the afternoon arrived at a place called Bacouel, at the beginning of a portage which led some twenty-five miles across country to Cobequid, now Truro. The location of this place, Bacouel, is not known, but apparently it was somewhere on the French River, and the expedition probably went by a trail following the course of the river, or possibly by the river itself, which at that time of the year would be mostly frozen over. At Bacouel they were met by Girard, priest of Cobequid, who seemed unwilling to assist the French, fearing trouble with the English authorities. They spent the morning of the 28th mending their sledges, and in the afternoon were joined by another party of Acadians and Indians, whereupon they again set out and towards evening reached a village near Cobequid. From the rapid progress made by the expedition and the information received at various points concerning the numbers and equipment of the British, it seems clear that convenient lines of communication in the nature of a highway, extended from the French settlements of Chignecto to those in the Annapolis Valley; and the journals indicate that a number of Acadians† were at that

\*These, the diary states, came from Cape Jeanne (Cape John), where the Acadians had made a settlement

†In 1749, "Father Germain reported at Quebec that certain French Refugees in the vicinity of Tatamigouche, who had come from the Island of Cape Breton, designed to go to that island to make some devastation there." Murdock, Vol. 2, p. 120.

time settled at Tatamagouche and in the country now making up the northern part of the County of Colchester.

In the journal of Captain William Pote,\* who was brought by the French as a captive to Tatamagouche, there is given not only an account of his journey from Annapolis, but as well an interesting narrative of an encounter in the Harbour between several British vessels and a number of Indians, assisted by the French.

Pote had been in command of the schooner "Montague" which was engaged in carrying supplies to Annapolis,† and on May 17th, 1745 was captured at that place by the French and Indians. On the 9th of June, he arrived in their custody at Cobequid, from whence all proceeded overland to Tatamagouche, having Louisbourg as their prospective destination.

According to Pote, the party set out from Cobequid at 5 a. m. of Monday, the 10th and arrived here a little before sunset of the same day. The journey, he says, being "over high mountains and low valleys" was very tiring, and "Verey much fatigued both Indians and English, with Ye Extreame heat and Ye sun, yt Beat upon us with So much Vehemency. Some of ye Indians yt carried Connews, was almost melted and obliged to Gave out before the Night."

About the settlement itself, Pote has only the following remark:

"At this place (Tatamagouche) there Livd an old Gentleman yt had been a prisoner in queen Anne's War in boston, and Spoke Verey Good English, ye old Gentleman Saemed Very Kind to me, and Gave me a piece of Bread and told me he was Verey Sorrey for our Misfortune and wished it was in his power to Contribute any thing to our Consolation."

On the following day, while they remained here, many of the Indians went into the woods, where they busied themselves in making canoes and providing food for their voyage to Louisbourg.

Describing their method of curing meat, Pote says:

"there manner of curing meate that they Design to keep any considerable time is to Cut it in Large fletchers, and Lay it over ye fire, till it is so Smoake-

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\*Pote belonged to Portland Maine. "He was skilful in both surveys and seamanship and his capture was a serious loss to the English cause in Canada." Whilst in captivity, he kept a diary of each day's events. In 1890, John Fletcher Hurst, an American, discovered the original manuscript in Switzerland. Returning to America he had it edited and published. It is a book of the greatest interest to all students of Nova Scotian history.

†Annapolis was then being besieged by a mixed force of French and Indians under the command of Lieut. Marin. Failing to make any impression upon the fort, Marin, with Pote and nine other Englishmen as captives, retired to Minas. There he received word from Duchambon, the new Governor of Cape Breton, that Louisbourg, which had been invested by the New Englanders, was in a most precarious condition. Marin with as many men as he could collect, prepared at once to hurry to its assistance.



dried, and Rosted, yt one Cannot perceive any manner of moisture in it more then in a chip, this ye Custom of both french and Indians, when they Design to Carrey their provisions any considerable Distance."

On the next day, Wednesday, the French officers from Louisbourg heard further news which caused them the greatest concern.\* The truth they carefully concealed from the Indians, who believed that nothing was amiss.

On Thursday, the 13th, preparations for the voyage to Louisbourg were continued.

"Ye Indians Employed in making Connews and paddles, and ye French in Transporting of their Bagage and all yt was heavey Carriage on board of the Vessels. this Day there Came many horses Loaden with Provisions from Quebecet [Cobequid] Viz. meal, flower, meat and Biskett and Liquor, the french officers Seemed Exceeding Urgent to make all possible Dispatch."

On the next day (Friday) the party took its departure. The Indians proceeded ahead in canoes which were

"so large yt Sum of them would carrey Very Comfortably fourteen men, and their Bagage So yt all of them Could Com-paddle, or Row, without Discommoding Each other. In ye Leaste."

The French and their officers embarked on two vessels which it seems had been sent to Tatamagouche to be at their disposal. Pote was taken into a canoe with the Indians. In his narrative he gives nohint as to the exact place of embarkation; he merely says, "We took our Departure from Togmiguish".

After the Indians had proceeded two or three leagues (which in any case would take them well out into the Harbour) they learned that the vessels bearing the French had grounded. Therefore they concluded it was best "to Go on Shore and Stop for ye General."† (who was on one of the French vessels). They therefore landed "in a sandy cove, Behind a Point of Land yt sheltered it from Ye Sea." If they embarked on the river anywhere near the site of the present village, this landing was in all probability somewhere on the Malagash shore which is well sheltered, and has, for the most part, a sandy beach, but from the few details given, no definite conclusion regarding this and their subsequent movements can be safely arrived at.

Next morning, as they sailed out and turned round the point, they saw but a short distance from them three sloops

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\*The messenger urged Marin to make all possible haste to relieve Louisbourg. He reported that the English had made much progress.

†Lieut. Marin.

which at once began to bear directly down upon them. Great speculation then arose among the Indians as to the nationality of the approaching craft. Some fe red that they were English, while others believed them to be French vessels bearing supplies for Louisbourg. The Indians, who numbered two hundred or more, kept a course close to shore which "brought ye Sloops to Bear almost a Stern" of them and at a distance of six miles. The sloops gradually began to overhaul the Indians who, for the first time, discerned the French colours flying on the nearest craft. They were now firmly convinced that it was a French ship and consequently were in a state of great elation, but Pote says he was "firmly perswaded to ye Contrary."

In going round a large cove one of the sloops suddenly shot ahead and sailed directly in the course of the canoes. The Indians, whose suspicions were again aroused, decided to land on the beach, but before they could do so they were overhauled by the sloops. And as they drew near,

"Down Comes ye French colors on the one Side and up ye English on ye other and knocked open their portes and almost in the Twinkling of an Eye," they fired three of their cannon. Among the savages a great confusion followed, and as Pote rather quaintly expresses it, "he was ye Best Man yt could Get on Shore first." According to his narrative all safely escaped on shore and when they had drawn their canoes out of the water they sought safety behind what he terms a "seawall". He describes the encounter as follows:

"Ye Bullets Continued flying amongst us, but by bad Fortune they all Escaped Safe on Shore, and Never a man hurt. we halled our Connews up behind a Sea Wall. Ye Sloops Stood Near ye Shore and Came to anker, and fiered Verely Briskly upon us, But we being Behind ye Sea Wall it was to no purpose, for as Soon as they Saw ye Flash of A Cannon they Tumbled as quick as though they had been Shoot Down. ye Indians Lay Scattered along Shore Some Considerable Distance and to Shew there Great Courage, would Sometimes Crawl from behind ye Sea Wall, and hoop and Yell, and make ye most hellish Noise that is possible to proceed from humain Creatures at Length there Came a ball, that passed through one of their Bodys and Carried part of his powder horn, that hung by his Side with it. the Sloop yt Stood back for ye General, and those that was behind us, began to fire Verely briskly ye Indians began to [be] much Concerned for ye General, and Sent Messengers Back by Land to Inspect how affairs Stood, who Returned in a Very Short time, and gave Intelligence, that they would Soon Take ye privatear, if they had a few Cannon But Nevertheless if it Continued Callm, they would Soon take her with Small armes, for they was then In Chase of her with all four of their Vessells, and Intend to board her. ye two Sloops that was with us, hearing ye Continual firing come to Sail, and made all

possible Expedition to ye others assistance. as Soon as they Saw ye Sloops make towards ye General, ye French officers that was with us, and Likewise ye Indians Changed their Countenances and Exactly Imitated Belteshazer ye Great King of Babylon and Said one to another, that they was verely much Concerned at what they feared would be ye Event, for they was Sensible there would be much Blood Shed, if they was not all Destroyed. as Soon as ye French General Saw ye other two Sloops, he Gave orders to make for ye Shore with all possible Expedition. the Sloops gave Chase and followed them, Verely Clost but by ye help of their Oars they made their Escape, and arrived Safe Into their Lurking place, a Small Crick where ye Sloops could not follow. ye Sloops followed Clost in to ye mouth of ye Crick, and Came to anker, So that they Could by no means Come out. When we Saw ye Course was Clear we Embarked In our Connexs. In order to Return to Togmiguish. In Expectation ye General and all yt was with him, was Either Taken or killed, when we Came in Sight of ye Harbour, we found ye Three Sail of Privetears, where Come to anker in ye Entrance, and we Could not by any means pass, without being Exposed to ye danger of their Cannon, and we was obliged to Go Round to another place and Transport our Connexs by Land Into ye harbour, this Night we Incamped at ye Head of a Small Crick. and Could not arrive to Togmiguish, nor hear any News from ye General, this Night I sought for an opportunity to make my Escape, but ye Indians kept So Good a watch, I found it would be but Imprudent to make ye attempt."

It is probable that the place of retreat for the French vessels was Gouzar and that the creek referred to was Dewar's River. The British ships to watch them would anchor near the bar which Pote correctly terms the "entrance."

The English captain, David Donahew, however, gives a rather different version of this affair. It reads thus:

"On the 15th Instant [June, 1745] in Askmacouse Harbour, up the Bay [Tatamagouche Bay], my Luck was to meet with two sloops and two schooners and an unaccountable number of Indian Canoes. At six the same morning the Captains Becket [or Beckwith] and Fones [Daniel Fones] who were consorted with me, being to Leeward saw some smoke which they pursued, and soon lost sight of me. I pursued my Chase, and at Ten o'clock came up with, and fired at them, they strove to decoy me and catch me in shoal water, which I soon perceived and I accordingly stood away from the Shore, they being a Thousand in number and I but Forty odd. We spoke to Each other for two hours and a half; they knowing my name they desired me to make ready my Fast for them and I telling the cowards they were afraid to row up; the weather start calm; as they come to Hand I killed but the number I know not. I fired two hundred four Pounders double round and Partridge fifty-three Pounders, my swivel and small Arms continually playing on them. My stern by force of firing is down to the water edge. Round House all to pieces but bold hearted; had it not been so calm I should have done as I would, but not one Breath of Wind, and they rowing all round me, both Head and Stern; but Capt. Becket and Capt. Fones appearing in Sight they retreated and run into shoal water. I followed them within pistol shot till I ran aground; but blessed be God, have got safe off. This was the army that besieged Annapolis and was ordered to assist Louisbourg but their Design is prevented."

Next morning the Indians joined the French where "they



had hauled all four of their Vessells ashore in a Crick and incamped by them."

On Monday, the 17th another English ship arrived and anchored in the harbour.

On Tuesday, Pote writes as follows:

"This Day ye French and Indians Employed In falling Trees Round their Camps. In Expectation of ye English Comming to attack ym on Shore, there was also Spies from our Camps, continually passing and repassing, to Inspect weither there was any Danger of their Landing, to attack ym which the French and Indians told me they wished they would attempt & I Should Soon have more of my Countrymen In there Camps with me for Company."

A conference of the Indians and French was held on Thursday. At this meeting Marin proposed a scheme whereby they could steal past the English ships and thus bring relief to the hard pressed Louisbourg, but the Indians had had enough of fighting and insisted on proceeding by land to Canada. The next day they began the journey and in due time reached Quebec.

This incident which we have just noted can claim more than local significance. It deserves mention in any provincial history, for in no small measure it contributed to the fall of Louisbourg. Had the French ships succeeded in escaping from the harbour and bringing relief the result of the New Englanders' expedition to Louisbourg might have been entirely different. As the author of "Pote's Journal" says:

"This exploit of Captain Donahew contributed very materially toward the capture of Louisbourg. For had Marin arrived during the siege, he would have harassed the New England troops not a little, and Duchambou\* distinctly stated that Marin's failure to appear proved disastrous to him at a time when succour would have meant victory."

Historians, as a rule, have been mistaken as to the place of the engagement. Murdock in his history of Nova Scotia states that the engagement took place off of Cape Sable. "Douglass calls the place 'Asmacouse' and Donahew 'Askamacouse Harbour'"† But the publication of "Pote's Journal" removes all doubt as to the place and significance of the engagement, and we trust that future historians of Nova Scotia will not fail to give it the mention which it deserves.

There is another interesting letter written from Tata-magouche during this period and which is still preserved

\*The Governor of Louisburg, during the siege.

†From foot note page 40 "Pote's Journal"

in the French archives. The author was apparently an agent of the French government who had gone to Tatamagouche for the purpose of inciting the French and Indians against the British authorities. Late in December he ventured to Tatamagouche without being molested. He found "that the villagers were engaged in celebrating the festival of Christmas. It had assumed an orgy of great dimensions. They had several great casks of rum [fire water, cognac] from the Carribean Islands and the people, freed from the labours of the harvest, had abandoned themselves to the enjoyment of the feast." He admonished them severely but to no avail. He found it impossible to expect any help from them in his projected enterprise, and was obliged to return home without having accomplished the object of his visit. Later on the Indians bitterly complained to him of the treatment of their squaws by the French.

In 1754 the French settlers at Tatamagouche were joined by a number of Acadians from Cobequid, who, evidently fearing that they soon would be molested by the British, burned all their buildings and retired to Tatamagouche, Ramsheg (Wallace) and other places on the north shore.

It was in 1755 that the British Government decided to expel the Acadians and in July 31st of that year, we find Governor Lawrence writing as follows to Col. Monckton:

"... but I am informed those\* will fall upon ways and means in spite of all our vigilance to send off their cattle to the Island of St. John and Louisbourg (which is now in a starving condition) by way of Tatamagouche. I would, therefore, have you without loss of time, send thither a pretty strong detachment to beat up that quarter and to prevent them. You cannot want a guide for conducting the party, as there is not a Frenchman at Chignecto but must perfectly know the road. . . . I would have you give orders to the detachment you send to Tatamagouche to demolish all the houses which they find there, together with all the shallops, boats, canoes or vessel of any kind which may be lying ready for carrying off the inhabitants and their cattle, and by this means the pernicious intercourse and intelligence between St. John Island and Louisbourg and the inhabitants of the interior part of the country will be in a great measure prevented."

There is no official record that this order was ever carried out, but the first settlers related that from observations, which they were able to make, they believed that the departure of the previous inhabitants had been made in haste. When forced to leave Tatamagouche, the French joined many of their compatriots who had previously settled at Arichat,

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\*The Acadians.

Harbor au Bouche and other places in the eastern part of the province, where their descendants still live.

After expelling the French from Tatamagouche, the British, in order to frustrate any future attempt on the part of the French to re-occupy it, erected a small fort on that point of land at the head of the bay which is still known as the "Blockhouse". It was Governor Shirley of Massachusetts who suggested that this fort should be erected. In a letter written by him to Governor Lawrence, and dated at Boston, March 13th, 1756, he says:

"I would propose for your consideration whether taking possession of the harbour of Tatamagouche and erecting a small fort there, to be garrisoned with one hundred and fifty men, may not be necessary."

There is no record that this suggestion of Shirley's was ever acted upon, but even today, an examination of the ground at this point of land clearly shows that some kind of fortification was once there. Mounds of earth, and remains of excavations are still plainly seen. It would thus appear that this suggestion of Shirley's met with the approval of the Government, and that a fort was duly erected\*.

The strategic importance of a fort at Tatamagouche at that period can be easily understood. It guarded the terminus of the road leading from Cobequid over the mountain, a road which as early as 1747 had been opened by the French. Had there been any endeavour on their part to re-occupy this province, nothing would have been more probable than that an expedition equipped at Quebec or Louisbourg, would disembark at Tatamagouche and then proceed over this road to Cobequid, just as de Ramezay's expedition had done a few years previously. It was to meet such an emergency that this fort was erected. It is to be remembered, too, that at that time Prince Edward Island and Cape Breton were still in the possession of the French, and a fort at Tatamagouche would tend to prevent all communication between those colonies and any Acadians who remained, or who might return to the mainland. With the capture

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\* There is no documentary evidence to show that a blockhouse was erected during this period by the British at Tatamagouche. But that a fort was at one time erected on that point known still by its name, there can be no doubt. It was surely not by the French. Pote does not mention it, nor is there any reference to it in "Le Canada Francais". It was not built nor occupied during the days of the early Protestant settlers, otherwise we should have more knowledge of it. There can only be one conclusion. It must have been erected after the expulsion of the French and before the permanent settlement of this place had begun.



of Prince Edward Island and Louisbourg, and final surrender of the French forces in Canada in 1760, all further need of a fort at Tatamagouche was at an end, and consequently it was allowed to fall into ruin.

The attempt to settle this place by the French resulted in failure—a failure not due to any want of industry or forbearance on the part of the Colonists, but entirely to the inability of the King of France to recapture and hold Nova Scotia as a French Province. Nothing was accomplished except the clearing of a few scattered acres, the erection of several small water-mills, a little fur trading, and the cutting of timber and masts for the Navy of France.

"They departed and others entered into the reward of their labours. The land was taken from them and given to another who,\* while speaking the same language, worshipped at a different altar, and honoured another king."†

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\*Colonel DesBarres.

†Article in "Colchester Sun", July 31, 1893.

## CHAPTER IV

## THE FIRST PERMANENT SETTLERS

IN 1598, the Edict of Nantes, which assured more religious freedom to the Calvinists of those days, was drawn up at Nancy in France. This measure was ahead of the spirit of its times, and was particularly disliked by all devout Catholics who considered it nothing short of an insult to the divine power of the Church. On every occasion during the following years prelates and priests strove to excel one another in the breaking of the spirit, if not the letter, of this law, while at the same time, they kept up a constant agitation to have its fair and wise provisions repealed. When Louis XIV, who was an ardent Catholic, became King of France, the Catholics redoubled their efforts and finally in 1685, that monarch signed its revocation. In the following years the French Protestants, as well as those of other countries, suffered intolerably at the hands of Church and State. Previous to the Revocation, the Reformed Church had made progress in a disputed territory between France and the Duchy of Wurtemberg. This district was finally, with its Protestant population annexed to France, but in the annexation treaty, full freedom was allowed to the Protestants living within its borders.

As it had been especially provided that the Revocation should not apply to this district, its inhabitants, in marked contrast to their more unfortunate neighbours, suffered no molestation in their worship. In time, however, on the slightest pretence, this provision of the Revocation was broken, and here, as elsewhere, the Reformists were forced to bear the full burdens of a religious persecution. Orders were given that all the children should be baptized in the Catholic Faith, and finally, to stunt the growth of the Reformation, all the Protestant churches were ordered to be destroyed. One of these churches was at the town of Montbeliard. This old town is one of the connecting links between this rather ancient history and the present village of Tatamagouche. We shall repeat the following incident which occurred there, as it is told in Patterson's "History of Pictou County:"

"Orders were given that one of their\* chapels should be taken from them and handed over to the Romanists. Fifty young men, among them George Tatttrie and Peter Millard, assembled at it, armed only with stones, prepared to resist. A detachment of troops was sent against them, with a priest at their head. He warned the party gathered of the uselessness of their resistance. They, however, refused to yield, when a section of the troops were ordered to fire, which they did, killing two and wounding others, among them George Tatttrie, who received a ball in the fleshy part of the leg. The order to fire was answered by a volley of stones, by which some of the soldiers were badly injured, and it is said, one killed. The Protestants were again summoned to surrender, but refused, until the priest called on the whole detachment to fire, when they submitted and saw the house where their fathers had worshiped given to their enemies."†

The above story was told on two occasions to Dr. Patterson by George Tatttrie, a son of the George Tatttrie mentioned therein and the father of George Tatttrie (spar maker). The last time was in the year 1873 when Tatttrie was over ninety years of age.

After this incident, the persecuted, having decided to leave the land of their nativity, gladly welcomed and accepted the offers which the British Government was then making to those who wished to settle in the New World. Tatttrie and Millard, who were old soldiers, both having fought at the battle of Fontenoy, in 1745, joined the expedition. In 1752 they had made full preparation, and putting what few goods they possessed on rafts, drifted down the Rhine until they at length reached Rotterdam. Here they took ship for England but their troubles, though many, were not over. The Government had promised to provide them with passage and supplies, but failed to do so and the whole party was left without means of support at Portsmouth. Finally the Government was induced to act, and in the following spring four vessels were sent to remove them to America, two of which sailed for Halifax and the others to South Carolina. In the Halifax vessels were two hundred and twenty-four immigrants who were first landed at George's Island but shortly afterwards moved to Lunenburg.

One of their Pastors in the old land was one DesBarres. He had a son, Joseph Frederick Wallet, who inherited that spirit of independence which his father so fervently preached. He, however, preferred to show this spirit in a more militant manner, and so at an early age joined the armies which were then opposing the King of France.

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\*Reformists.

†History of Pictou County, page 127.



In 1756, he sailed as a lieutenant for America, where he raised and, for a time, commanded a corps of artillery. He was present at the siege of Quebec, and it was in his arms, so the story goes, that Wolfe fell when he received his mortal wound.\* The next year saw the final defeat of the French in America, and in 1763 the Treaty of Paris brought the conflict to a close. The many wars that the British Government had waged, while they left its treasury empty, added millions of acres to its already vast domains. A great deal of these lands was at once granted to those who had aided in their conquest. DesBarres presented his claim and, so highly successful was he, that at one time he owned a good part of Falmouth, the whole of Minudie, the best portions of Maccan and Nappan, and twenty thousand acres at Tatamagouche. The Tatamagouche grant bears date August 25, 1765. A copy of it will be found in Appendix A.

After the war, DesBarres was engaged in making charts of the Nova Scotian coast and, while at Louisbourg, heard of the condition of his compatriots at Lunenburg. They were anything but satisfied. He at once offered to let them land from his estate at Tatamagouche. In this he was actuated by selfish as well as unselfish motives. The land as it then stood was practically of no value to the owner who was continually in need of money to defray his various expenses.† At the same time it cannot be doubted that DesBarres had a genuine interest in his old countrymen, and considered that he was aiding them as well as replenishing his own coffers. DesBarres' scheme, while a good one for himself, was clearly impracticable. Men were not willing to pay rent when equally good land all around them was theirs for the asking. However, these men at Lunenburg seemed in such a dissatisfied condition that a number gladly accepted his offer. Each family was to have one lot containing eighty acres or less; for six years no rent was to be paid; in the seventh year the tenants were to pay five shillings for a lot; on the eighth, ten shillings, and on the ninth, one pound, which would be the fixed rate thereafter. The landlord also provided cattle, the tenants agreeing to give him

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\*There has been considerable controversy on this point.

†There was another reason—a provision in the grant called for the settling of a number of Protestant colonists within ten years.

half the increase. Later on we shall see how this last condition on one occasion brought rather disastrous results to the first tenants.

In the year 1771 or 1772, about eleven settlers arrived at Tatamagouche from Lunenburg. They were George Tattrie, who settled on what is now the Donaldson farm; George Gratto; David Langille, who settled a little nearer the village on the Lombard place; his son James, who took a farm near him on the French River; George Matatall and Matthew Langille, who settled where the village now stands; and James Bigney, who had his house on the bank of the French River, close to where the late Miss Margaret Campbell resided. Either at this time or a little later came Peter and John Millard who took up lots between French River and the Block House. There were also three other settlers who did not remain: Ledurney, who settled on Waugh's River; John Lowe and John Buckler. Some time afterwards, there came from the same place or quite near it, John Frederick and John George Patriquin. Their stay was short, as they soon removed to River John.

Twenty years had elapsed from the time of the departure from their old home until their arrival at their new one at Tatamagouche. Like Æneas of old, they had been "much tossed about on land and on sea." Many of them who had left in the full strength of manhood found that they no longer were young, while their greatest task yet remained before them. They must indeed have been discouraged when for the first time, they viewed their long sought after home. The primeval forest extended to the water's edge, save on a few places where the French had made clearings, which were of great assistance to them, the more so because of the non-arrival of the promised vessel load of farm implements. Within thirty miles there was not a house or shelter of any kind, not a living creature except Indians and wild animals, and to the newcomers neither of these was a very welcome sight.

Whatever their feelings may have been, they lost no time in getting to work, first to erect slight shelter for themselves and then to put in as best they could their crop for the first year which, in the absence of any implements, was a small one. The first year they suffered greatly.

What few provisions were absolutely necessary they obtained from Truro, paying as much as twelve shillings a bushel for wheat. These they carried on their backs to Tatamagouche, over thirty miles through the woods. It is said that they would have starved to death if it had not been for some greens which they found growing on the marshes. These they boiled and used continually as their principal food. This, along with fish and game, gave them a bare existence and kept starvation away.

We may now give the history of the various families as it has been given to us. George Tattrie was the one already mentioned in connection with the fight around the old church. He had three sons, Louis, David and George. The first, born in 1785, obtained in 1812 a tract of land at Louisville, near River John, where he had settled eight years previously. David, the second son settled on the French River near where Robert Tattrie now lives. His children were George, John, Ephraim and Edward. George, the third son, who died sometime in the "seventies", married a Matatall, and had several children, all, or nearly all, of whom settled on the French River. Among them were George (spar maker), Annie, who married a Patriquin, James, Levi and David.

David Langille was twice married before he left his native land. By his first marriage he had one son, John James, whom we have already seen settled with him on the French River. By his second marriage he had no children. While he was sailing down the Rhine he fell in love with and married the widow of a Spanish soldier.\* She, by her former marriage, had one son who took the name of Langille and, after his arrival here, settled at Point Brule. By his third marriage, David Langille had five sons: Nicholas, who went away to the United States and was not heard of afterwards; John David, John George, John Frederick, and John Louis. The last four, about 1792, took up land at Louisville between Tatamagouche and River John. John George became an elder of the Presbyterian Church at River John in which office he was succeeded in turn by his son and grandson, who each bore the name Ephraim. John Louis had also one son, David, who was an elder of the same church in River John.

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\*See "River John and Its People," by Rev. G. Lawson Gordon.



John James Langille, only son of David by his first marriage, had five sons: George, David, James, Joseph and Frederick. George removed to River John but finally settled in New Annan. Frederick removed to the United States and the other three settled in River John.

Matthew Langille had one son, George, who, in 1790, removed to River John. His father joined him there in the course of a few years, where he died in 1800 at the age of seventy-six. He was the first person to be buried in the old grave yard at that place.

With George Matatall came also his mother, old Mrs. Matatall, who had formerly been a nurse to Colonel DesBarres in his boyhood days. On one occasion, when he was Governor of Prince Edward Island, she paid him a visit. He took her to Government House and showed her every kindness. There were two George Matatalls, who were brothers. George the elder had been a soldier, and, after being long absent in the wars, was given up for lost and, on his return, he found another member of the family, born after his departure, who bore the same name. George, the younger, owned lot 30 West side† the site of the present village. In 1790, one George Matatall‡ removed to River John.

James Bigney came from near Lake Geneva, Switzerland. He removed with his family to River John. His grandson, John George, was a Methodist minister.

In 1785 the Patriquins, John and George, removed to River John but, in 1790, John returned to Tatamagouche, exchanging places with Matthew Langille's son George. George Patriquin had four sons: James, who removed to New Annan. David and George, who settled on the road from River John to Earltown, and Frederick, who, as we have already noticed, was presumably stolen by the Indians. He had also one daughter, Phoebe, who was afterwards married to Joseph Langille, River John. She was the first white child to be born in that place.

These first settlers were of Swiss origin but, having lived in a small country whose borders were constantly being changed according to the varying fortunes of the powerful nations which surrounded it, they had, to a certain

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\*Near where James Ramsey now resides.

†The elder.

extent, adopted the language and characteristics of these nations. They understood and could speak the French language, their Bibles and other books being in that language. One of their descendants, now a lady of some sixty years, says that she can remember her father speak French, but "only once in a while". They resembled the Swiss people in that they were industrious, sober and practical. They were good settlers and in a remarkably short time were making a comfortable living. As may be expected from people who gave up their old homes for the sake of their faith, they were devoutly religious. In the old land they were Lutherans but here most of them first allied themselves with the Presbyterian Church, as it was the first Protestant Church to send a minister to Tatamagouche.

These people, as a rule, showed good judgment in the selection of their farms, taking advantage of the clearings that had been made by the French. They may have made a little money from lumbering, but it was not for a good many years after their arrival that lumbering or shipbuilding afforded any real means of making a living. By 1775 the little colony was apparently self-supporting, as in that year they were able to supply the Dumfriesshire settlers at Georgetown with potatoes.

In subsequent years they were joined by more of their countrymen. George Joudry was one of the earliest to come out. In 1790 he removed to River John. In 1809 came the three Mingoe brothers, David, John and George, along with their father who had been an old soldier\*. They came to Tatamagouche from Philadelphia and finally settled on the "Back Road" to River John. They were the first settlers at that place. Their descendants now occupy the fine land where the original members of the family erected their first cabins among the stumps. These brothers were largely instrumental in the establishing of an Episcopal church at River John.

The old burying-ground of these pioneers was along the shore a little below the junction of French and Waugh's Rivers.

"There on that beautiful wooded point silently sleep the

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\*In Switzerland.

heroes of the fight around old Montbeliard.”\* “Time and tide, working incessantly, have carried away over half of this historic spot† where forever the “rude forefathers of the hamlet sleep.”

Once again the war clouds hang dark around old Montbeliard where, one hundred and fifty years ago, these men bravely prepared to die. There, where they, unarmed, bade defiance to Church and State, some of their descendants today are bravely fighting to preserve that liberty handed down to them by these men of old. But they heed it not—over their quiet, secluded graves the rugged spruces are keeping silent watch; trees which saw them when they first touched our shores, watched them as they struggled on, and finally, when life's work was done, saw their bodies “returned to the earth from whence they came”. If today these primeval giants of the forest could speak, what a story they would tell!

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\*Article in “Colchester Sun”, July 31, 1893.

†The graves had nearly all been marked stones, but on all but two the epitaphs have become obliterated. One is still legible and reads as follows:

IN MEMORY OF JAMES MCKAY

A most promising Youth of Pictou

Who departed this life on the 9th of April, 1823

Aged 29 years.

It is said that Mr. McKay was drowned while endeavouring to cross the ice from Weatherbie's Point in the spring of the year when the ice was thin. He was carrying a heavy chain the weight of which carried him at once to the bottom. He was doubtless about the last one buried there, as some time after this A. W. DesBarres (son of Col. DesBarres) gave the present cemetery to the trustees of the Presbyterian Church, but it was to be open for the burial of all denominations.



## CHAPTER V

FROM THE ARRIVAL OF THE FIRST SCOTCH SETTLERS UNTIL  
THE END OF THE EIGHTEENTH CENTURY

WE now come to one of the most interesting events in the history of Tatamagouche—the arrival, in or about the year 1777, of the first Scotch settler, Wellwood Waugh.

Waugh was a native of Lockerby, Parish of Lockerton, in the County of Dumfries, which is situated in the south of Scotland, bordering on England and the Solway Firth. Lockerby was about fifteen miles inland; nearer the Firth by some ten or twelve miles was Annan. It was about this time that there commenced an emigration of many of the inhabitants of these places to the New World, some of whom, as we shall presently see, followed Waugh's lead, and came to Tatamagouche and its vicinity.

Waugh has left several invaluable writings from which we have been able to obtain information concerning the Waugh family. This is what he says in one:

"This narrative, relative to the name of Waugh, is traditionary. They were originally from the Highlands of Scotland. When they left that place, the chieftan of their clan, enquiring for a certain person, was answered according to the native idiom of speech, 'He's awa,' from which the name Waugh has been considered to have originated. James Waugh, of the Brown Hill of Dunscore, being one of the lineage of the Waughs of the Kere, and his wife, Mary McKeg, lived both to a very great old age, died at the same time, and were interred in the same grave, leaving four sons and two daughters. The youngest son, Alexander, was married to Catherine Calvin\* in the Parish of Lockerton in the year 1739; their eldest son, Wellwood, was born there on the 15th day of February, 1741, married Nellie Henderson in the year 1760."

Again he writes:

"In the year 1772 he (Wellwood Waugh) with his family left Lockerby the place of their nativity, and embarked on board a vessel bound for Nova Scotia, where they arrived and began to settle in Prince Edward Island, but, various emergencies arising, they were able to remove to Pictou, where they continued for a short space of time, and then proceeded to Tatamagouche."

In the "History of Pictou County", † there is given a description of Waugh's difficulties while at Georgetown, for it was there that he and his countrymen settled when in Prince

\*Catherine Calvin, after the death of her husband, Alex. Waugh, married a Campbell who died, leaving one son, William, who took a farm in Pictou which remains until this day the Campbell homestead. Mrs. Campbell came and lived with her son, Wellwood, at his home in Tatamagouche.

†Page 95.

Edward Island. In addition to suffering all the hardships experienced by the early settlers, they were visited by a plague of field mice. What crops they expected were devoured, and they found themselves on the verge of starvation. For three years they struggled on, practically their only food being lobsters and shell fish.\* To add further to their already almost insurmountable difficulties, they lost what little merchandise they possessed. Waugh had handed over his goods to a man by the name of Brine, who was running a small store, trading with fishermen from the United States. These fishermen, in anticipation of the American Revolution, seized and either carried away or destroyed Brine's property, leaving the little colony in the most wretched state imaginable. The following winter was the worst in their experience; strong men though they were, they found themselves so weak that they could scarcely carry food to their children. For three months they lived on shell fish and boiled beech leaves. Some iron pots which they had brought out from Scotland they allowed to stand full of water through a cold winter night. The next morning, owing to the heavy frost, they were all broken. In 1776, discouraged with their outlook in Georgetown, they removed to Pictou. Waugh used to relate that the only food he had for himself and family during the journey was a bucket of clams. Haliburton says of them:

"They made their escape to Pictou in the greatest poverty and must inevitably have perished had it not been for the kindness of the Highlanders who supported them until they could provide for themselves."

This, in Waugh's case, was not long, for on the very next day after his arrival he went to work in the woods making staves and from that time on was able to make a comfortable living for himself and family. He took up a farm almost in the centre of the present town.

Waugh's future was bright with promise but the American Revolution was now at its height and Waugh, who was an old Scotch Covenanter, refused, for a time, to take the oath of allegiance to the British Crown. This fact seems to have caused suspicion that he was secretly in sympathy with the revolting Colonies. In 1777 a number of American sympathisers in Pictou had planned to capture a British vessel under the command of Captain Lowden. They were

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\*There is also a reference to their having obtained potatoes from Tatamagouche.

successful and Lowden himself was taken prisoner. Whether Waugh actually took part in this seizure is extremely doubtful, but so strong was the feeling against him, that so the story goes, he was forced to leave Pictou and settle in Tatamagouche. It was further said that all his property was seized. If this be so, fortune was truly unkind to him; his property being twice confiscated, first by the Americans at Georgetown, and then, on this occasion, by the Royalists. We may add, however, that whatever mistrust he had of the British Government soon disappeared when, after residing a few years under its power in the New World, he, too, appreciated what it meant to enjoy all the rights and privileges of a British subject and hence he soon became a loyal subject of George the Third. His loyalty is shown by an interesting document bearing date November 3rd. 1795, in which one Patrick Martin deposes that though he had long been in the service of Waugh at Tatamagouche, he had never heard him "disclaim or say anything disrespectful against His Majesty King George the Third, or against his Crown or dignity—and further saith that the said Waugh always behaved as an honest and good employer and master to him and others."

Some time after his arrival at Tatamagouche, Waugh became a servant of the Government, acting as courier between Truro and Tatamagouche. When Prince Edward visited Charlottetown, Waugh escorted him on that part of the journey.\* Some say that he went with him to that city. The Prince, in recognition of his services, presented him with a handsome silk scarf, which is now in the possession of Waugh's great-great-grand-daughter, Mrs. Abram Currie.

With him in 1777 or 1778 came also his wife, Nelly or Helen Henderson; his mother, Mrs. Campbell; and his children, Thomas, Alexander, William, Catherine, Wellwood and Mary. He at once settled on the intervalles of that river which ever since has borne his name. His first log house was erected close by the present farm house of Fleming Waugh. At the time of his arrival the whole countryside was still an unbroken forest, save the few clearings made by the Acadian French and the Swiss. There was a trail to Truro, but no road of any kind to Pictou.

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\*The Prince's destination must have been elsewhere. Campbell, in his History of Prince Edward Island, states that the Prince never visited the Island.



Waugh had a good eye for farm land and was far-sighted enough to get possession, at first by lease, of 1600 acres of land, a great portion of which was intervale. DesBarres was not long in turning over the management of his vast estate to his new tenant and, in 1785, he gave Waugh full power of attorney over his Tatamagouche lands. At this time Waugh, with his sons, was paying £15 annual rental. Difficulties soon began to arise between DesBarres and his leading tenant, and finally the landlord questioned Waugh's title. Litigation resulted but Waugh, who had retained S. G. W. Archibald, was successful. Then the case was appealed to the higher courts but no final decision was ever given. In the mean time, Waugh held by possession.\*

During the meanwhile, DesBarres, who had been appointed Governor of Prince Edward Island, was living beyond his means and his creditors, to protect themselves, did not hesitate to seize the goods of his defenceless tenants. We have already noticed how, by the agreement, DesBarres was to get half the increase in the cattle; thus his share would be liable to seizure by his creditors. We shall now repeat one incident which appeared in print a number of years ago.†

"Once, when an attachment was issued, Waugh went among the tenants, collected all the rents in notes and money and sent it to DesBarres' agent, then he drove all the cattle belonging to DesBarres' share back into the woods. These cattle were afterwards hurried through the forest to the DesBarres estate at Minudie. When the officers came with their writs, it was explained that the Governor had no cattle there, and that the tenants had paid their rents, and owed the estate nothing. The officers and bailiff listened with patience to them and as the story goes, drew their swords to keep off the people, while they gathered all the cattle and horses, which they drove through the woods to Truro, to be sold at ruinously low prices, while the tenants, like Lord Ullin, were 'left lamenting'."

After this many of the tenants decided to leave and take up land which they themselves could own. This was the cause of many of the young men, as we have already noticed, taking up land at River John, since at that place the Philadelphia Company were giving free freehold grants. The old people stayed because they could not well remove. In addition to those who had already gone, we may mention

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\*It may be noted that again in 1808 DesBarres appealed to the Courts for justice, and this time was successful in obtaining an injunction restraining Waugh, along with most of the other inhabitants of Tatamagouche, from "any further falling or carrying away any timber of other trees standing, growing or being in or upon the premises in question."

†"Colchester Sun" July 31st, 1893.

James Gratto and James Bigney. However, after a while, conditions improved as DesBarres began to give some freehold deeds. This removed the greatest obstacle to settlement.

In 1795 Waugh's wife, Nellie Henderson, died at the age of sixty-one. This is what he says of her in his diary:

"In the relation of wife, friend and parent, she was in a high degree exemplary, in her life esteemed and beloved, in her death much regretted. She left a numerous offspring, whose number at this period of time amounts to nearly sixty. He who was her partner in life is still alive and now at the advanced age of eighty."\*

Her sorrowing husband erected over her grave a large horizontal table with a lengthy inscription, which he composed. It reads something like this:

"Thirty and six years are past and gone  
Love and unity did still abound  
She was the mother of my tribe  
The dusty parts shall near my dwelling hide.  
Before my door that I may see  
The place she lies I'll shortly be  
She was zealous for Christ's cause,  
Agreeable to Scotland's covenanted laws.  
Now Nellie is dressed like a bride.  
In garments that are white and side  
That was dear bought by Christ for thee  
While he was hanging on the tree.  
Thy soul in Heaven now sings praises high  
Although thy body mouldering in dust does lie.  
At the dreadful trumpet's sound  
Both heaven and earth will then resound.  
The next Voice that thou shalt hear  
It shall be sweet unto thy ear  
The Judge says 'Ye righteous come to me  
And have pleasure through eternity'."

Perhaps it may be well at this stage to take further notice of Waugh's family. The eldest son, Thomas, had as his share of his father's estate what is now the Embree farm. He was born in 1763 and married Mary Brown, who was the daughter of a captain in the United States army. For a number of years he followed the sea. On one voyage he brought back with him a number of apple trees, which he planted. A few of these, now a hundred years old, can still be seen in the orchard of Fleming Waugh. Wellwood, Donald, Murray and George Waugh were his sons.

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\*Waugh did not write the above till 1821.

Waugh's second son was Alexander, commonly called "Big Sandy" who lived on the Murdock farm. He was the first Justice of the Peace in North Colchester. He married Hannah Wilson and had three children: William; Wellwood, who married a sister of John Currie's; and Eleanor. He died in 1804 at the early age of thirty-eight. The rustic moralist wrote upon his tomb this simple couplet:

"Death is a debt to nature due  
Which I have paid, and so must you."

The third son was William who was born in 1768 and died in 1857. He married Elizabeth Rood. They had a large family of six sons: Samuel\*, William, Wellwood, John, Solomon and Alex., and four daughters. His farm was the one now owned by Mrs. William Waugh.

The fourth and youngest son was Wellwood, who was born in 1773, and inherited the old homestead at the Willow Church. He married Lucy Rood, and had four sons: Solomon, Wellwood, James and William, and four daughters.

Waugh's two daughters were both married, Catherine to Alex. McNab of Wallace, and Mary to Samuel Wilson. Two other children died as infants.†

Waugh's mother, Mrs. Campbell, died in 1809 at the advanced age of ninety years. As we have already noted, she had by her second husband one son, William, who settled in Pictou and married Martha Henderson. Three of their sons, Alexander, William and James, as we shall see later, settled in Tatamagouche. The two others, George and Thomas, remained in Pictou. The two daughters, Margaret and Hannah, were married to Andrew Miller‡ and James Hepburn respectively. We can pay no more fitting tribute to this splendid old lady than to quote the following inscription from her tombstone.

"Catherine, mother of W. Waugh and William Campbell, who departed this life in the year 1809 at the advanced age of ninety years. She was a descendant of old Scottish worthies, who, in defence of the testimonies of Jesus and of civil liberties of their country, loved not their lives unto the death, and who under Providence were the means of securing to their offspring

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\*Died 1864, aged one hundred years; was a Justice of the Peace and for a time agent of the DesBarres estate.

†For the genealogy of Waugh family, as well as for many other items of interest, the writer is indebted to George Waugh who is always interested in matters of local history and who is one of its best authorities at Tatamagouche.

‡Father of Col. John Miller.



those civil and religious privileges which now constitute the best ornaments of Scotland. During the whole period of her life she was a careful and successful traveller in the blessed path of her progenitors, and at last completed her protracted pilgrimage in the firm belief of the truth of the divine promises and in the animating hope of an entrance into that Rest which remains for the people of God. In memory of so much goodness and of a parent deservedly dear, this stone has been erected by her sons. 'The Righteous shall be held in everlasting remembrance.'"

Some time after the death of his wife, Waugh returned to Scotland, and began to learn the watch-making trade.\* He was now a man of fifty years, and in a letter to a friend, dated at Lockerby in January, 1802, he says: "I am coming on very well and am to tell you further, I am the oldest tradesman and the youngest apprentice." On the outside of this letter there is written by an unknown hand that Waugh, when he went to Scotland, left his mother with John Bell at the Willow Church farm. This cannot be correct, as 1806 is the date given for the arrival of John Bell at Tatamagouche. It may have been that Waugh remained in Scotland after 1806, but not for long, as we know from documents that he was back in 1809.

In 1824 this sturdy pioneer paid the debt we all must pay and passed away at the advanced age of eighty-three. Waugh was an ideal settler, possessing the great faculty of being able, in a great measure, to adapt himself to any situation and to become master of any circumstances. The difficulties that he encountered in Georgetown and Pictou might well have discouraged many a strong man, but they seemed only to have aroused in him greater determination to carry out his purpose of having for himself and his posterity a home in which they could live and enjoy a greater degree of religious and political freedom. Yet there remained throughout his struggles a full devotion to Scotland and the old home, and we find him on the first occasion returning there. Amid the strenuous activities of a pioneer life, he found time to continue corresponding with many of his old friends. Some of their letters are extant.

An old Covenanter through and through, he was a true-blue Presbyterian, and very religious. Possibly in this age there may be a tendency to scoff at his religion which had so much of fear and reverence. All his letters show a deep gratitude to the Almighty who had safely brought him

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\*A "grandfather's" clock, which he made, is still in possession of his descendants.

through so many perils, and a confiding trust that he too would be led "safe home at last". With his activities in the establishment and erection of a place of worship, we shall deal later on. Suffice it to say that he was ever the ministers' friend; his heart and purse were always open to aid these men as they strove to administer to the spiritual needs of the far distant and scattered communities.

In some respects his education was above that of an average person, even of today. With foresight he kept an accurate diary of some of the events of his life, family records, and the more important business transactions. There is really very little difficulty in reading his hand-writing, some of which is now over a century old. He was possessed of the usual amount of Scotch cunning, which he used with varying success, on one occasion outwitting DesBarres and securing for himself and his children that large and valuable tract of land which is still owned by his descendants. As soon as he arrived at Tata-magouche, he became the leading man in the community, the representative of the Government and agent of the landlord. In the struggle for "better terms" from DesBarres he was the leader.

Blazing the trail for the men of Dumfries, Inverness, Rosshire and other places of Scotland, he was the forerunner of the sturdy Scotch pioneers, men who, because of their splendid character and habits, were pre-eminently suited to endure the hardships of a pioneer life and to lay a firm foundation on which succeeding generations were to build a mighty country.

In the old churchyard, close by the scenes of his earthly labours and anxieties he sleeps today. It was in summer last we visited his grave. From the abounding intervalles came the smell of fresh mown hay, while under the overshadowing willows, the lilies were growing about his grave. Our feelings were transported back a hundred years, and in imagination we could see him when, in his old homespun clothes, he trod those fields, reclaiming them from wilderness, or when, in the cold of winter, with axe in hand, he felled the trees beneath his "sturdy stroke". As we surveyed the beautiful farms, many of which were owned by those who bore his name, and many more by those who were

proud to claim him as their progenitor, we felt that he had not lived and struggled in vain.

In priority of arrival, William Hayman comes second among the early Scotch immigrants. He was a native of Inverness, but in 1779 joined an expedition which the British Government was sending to America in its endeavour to subdue the revolting colonies. He served for four years in the Royal North Carolina Regiment, and at the conclusion of the war, received his honourable discharge from John Hamilton, the Lieutenant commanding that Regiment. He then came to Nova Scotia and, in some way, was attracted to Tatamagouche and settled on what is now the McKeen farm. His house, of course a log one, would be one of the first in the village. He died in 1829 and was the first to be buried in the cemetery at the Presbyterian Church, Tatamagouche. He had twelve children: David, who first settled on the Lockerbie farm and then moved to River Philip; Mrs. Murphy; Mrs. Smith; Mrs. Simon Cameron; Mrs. Donald Cameron, Mrs. Matatall; Donald, William and John, all of who lived on Waugh's River; Mrs. John Langille, New Annan; and Frederick, who at first lived where Abe Currie now resides. Mrs. Nelson, another daughter, was the mother of Ex-Warden David Nelson, and was born at the McKeen farm in 1799. Frederick was killed by a falling tree in 1837. He and another young man were engaged in cutting timber on the George Baillie farm near The Falls, to which place he had recently moved, and a large hemlock four feet in diameter fell on him, causing instant death. He was buried at Tatamagouche. His tombstone is the oldest one now standing in that cemetery.

Hayman was a thrifty Scot and made a good settler. At his death he owned some fine farm land which is now the property of his descendants. Though it is many years since he passed away, his spirit continues to live after him. Among the many Canadian heroes who won immortal fame at the battle of St. Julien in April, 1915, were two of his great-grandsons, Thomas Hayman, a son of Frederick Hayman, Balmoral Mills, and Herbert Cameron, of Denmark.\*

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\*Since the above has been written, Private Eben Langille, another descendant, has given up his life on the field of battle.



About the close of this century came John Richards. Of English descent, he was born in Newfoundland. As a young man he was pressed into military service and was maltreated at Halifax where, on one occasion, he received on the bare back an unusually large number of stripes the marks of which he carried to his grave. He was a man of remarkable physique and, though by no means quarrelsome he would not hesitate when challenged to defend his fame as a pugilist. He lived first on the French River but shortly after removed to the Head of the Bay, and settled on what is now the farm of his grandson, Joseph Roberts. While living there he had a quarrel with an Indian—an incident well worth relating. Some Indians, along with a number of whites, including Richards himself, had been holding a frolic on Oak or Stewart's Island\* just across from his farm. Rum was freely passed around and one Indian, who was noted among his fellows for his pugilistic powers, endeavoring to provoke a quarrel between himself and Richards, challenged the former to "twist necks". Richards refused to do so and to keep the peace, suggested that they both leave, and offered to take him across on a raft to what is now known as Clark's Point. While crossing, the Indian still persisted in quarreling, so when they reached the shore, Richards consented to meet him in combat. The struggle was indeed short; one blow from Richards was enough, and the fight ended disastrously for the Indian. The Indians never forgot the defeat administered to their champion, and on various occasions showed their dislike to Richards, and openly boasted that they would have revenge. Richards used to relate that on only one occasion was he ever really afraid of them. One dark night, when returning to his home from the Blockhouse, he was attacked by six Indians armed with muskets. In this case discretion again proved the better part of valour and Richards fled to find refuge in his own house. He was married to ——— Henderson and had a family of seven daughters: Mrs. William Dumphy, Mrs. Henderson, Mrs. Thomas Roberts, Mrs. W. M. Roberts, Mrs. David Langille, Mrs. Alexander Langille, and Mrs.

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\*This Island is known by various names. On charts it is called "War Island". In shipbuilding days it took the name of "Shipyard Island". Because of the abundance of oak, which grew there, it is sometimes known as "Oak Island".

Brammer. His two sons died as children. Richards died in or about the year 1870, aged ninety-five years.

At the same time John Johnson came with Richards. They had originally belonged to the same regiment and were for some time employed in making "Citadel Hill", Halifax. They, however, soon grew weary of their restrictions so taking a northerly course through the unbroken forest, they walked till they reached the Northumberland Strait at Tatamagouche. Johnson settled on a large grant of wilderness land where his grandson, the late John Johnson subsequently lived. Here he built a log house, married and settled down. He died in 1841. He had three sons, James, George and Wellwood. The first remained on the old homestead. The late Dr. D. M. Johnson of the village was his son and another son also entered the medical profession. The second son, George settled on his part of the original grant. Of his eight boys, three became ministers of the Methodist Church and the youngest, Dr. J. R. Johnson, is a physician in Syracuse, N. Y. James Johnson of Bayhead is another son. The third son, Wellwood, also settled at Bayhead. He had no family.

Besides these permanent settlers already mentioned, there were several who had come out previously but for some reason did not remain for any great length of time. Most of these were merely "squatters" and rather than pay rent into the coffers of DesBarres, they moved away. We have already mentioned Geezar, who lived at the Head of the Bay. After his departure his farm was occupied by one McGrath, but he, like his predecessors obtained no title. In 1786, the whole of this property, comprising 280 acres was deeded to Robert Adam of Wallace.

Doubtless there were others who, like these, remained only for a short time, but these are the only names that are on record, excepting Patrick Martin who, for a time, was a servant to Waugh.

## CHAPTER VI

FROM THE CLOSE OF THE EIGHTEENTH CENTURY TO THE  
BEGINNING OF THE SHIPBUILDING INDUSTRY

THE opening years of the nineteenth century brought with them a large increase in the number of immigrants to Nova Scotia, particularly from Scotland where, at that time, many of the landlords were turning their estates into sheep ranches and, in so doing, did not hesitate to eject their tenants who were then from necessity forced to emigrate to the New World. Many came to settle at Pictou and other places in eastern Nova Scotia and of these Tatamagouche received its share.

In 1804, DesBarres leased the Blockhouse farm to one Patrick Carrol. This lease is interesting as it states, "Only reserving what was formerly reserved for His Majesty's use as a fort". Nothing further of this Carrol is known, and his stay at Tatamagouche must have been short, as this property was soon occupied by others. Several of the old people can recall his name, but know nothing of him.

One of the earliest arrivals of the nineteenth century was Robert Chambers who, in 1806, received from DesBarres a deed of that point of land which has ever since borne his name. It may be noted that Chambers was the first person at Tatamagouche to receive a freehold title from DesBarres, the others only having leases of their property. He was a Scotchman and an old soldier, which is all that is known of him before he came to this country. He had two sons: Samuel and James. The former was a farmer and lived for a while on the Blockhouse farm, but receiving his father's farm as an inheritance, removed there. He had six sons: James, John, Robert, Samuel, Edward and Thomas. James, the other son of Robert, removed to New Brunswick, where he died unmarried.

Another early settler of this period was William Lombard. He was a native of the North of Ireland, but as early as 1809\* was settled at Tatamagouche. Two other brothers also

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\*Since the above has been written, the writer has been informed that Lombard came to Tatamagouche the same time as Richards, who, as far as can be ascertained, had settled at Tatamagouche previous to 1800. If this information is correct, Lombard should be classed as a settler of the eighteenth century, but as there is also uncertainty as to the time of Richards' arrival, the writer has thought it better to add this explanatory note than to make any other changes.



came with him to this country, but on landing at Halifax they left him and nothing further was ever heard of them. William Lombard settled on the farm now owned by William Bonyman, near Cooper's. He died in 1854. In his family were three sons: George, John, and Danford. The first settled on the farm now owned by his son, George. John was a clerk for Hon. Alex. Campbell and lived near the main road, a little west from Mrs. Crowe's. For a time he was village postmaster. Danford lived with his brother, George.

The third Scotch settler was John Bell. He was a native of Annan, or Annandale, Dumfries. In 1806 he emigrated and came to Tatamagouche where he lived with Waugh at the Willow Church farm. Lonely as the life at Tatamagouche was, he preferred to retire still further into the wilderness and, in 1815, removed seven miles inland to form a settlement which, after his old home in Scotland, he called New Annan. His farm was the one (still owned by his descendants) on the brook just above Byers' store. There for six years he dwelt alone. The reason why Bell removed so far, six miles from his nearest neighbour, is evident. His new farm was off of the DesBarres grant, and he was thus freed from the burden of paying rent. He opened a road from Waugh's to his new home. Traces of it may still be seen as it joins the old Truro road near the top of the Willow Church Hill. His sons—Irvine, William, Gavin, James and Robert—all settled in the district known as West New Annan.

In 1822, James McGeorge, Wm. Scott, Thomas Swan and Mr. Byers, all from the same district in Scotland, and James Munroe, took up farms adjacent to Bell's. The history of New Annan is most interesting and only lack of time and space have prevented the writer from including it in this present work, and forced him to make his remarks on it so brief.

Earltown has not been included within the scope of this small history, but a few notes taken from the "History of Pictou County"\* , concerning its early settlement may not be out of place.

"It was first surveyed in 1817, by Alexander Miller, who gave it its name, in compliment to the Earl of Dalhousie, then Governor of the Province. The first settlers were Donald McIntosh and Angus Sutherland, who took

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\*Page 277.

up their residence in the unbroken forests in the year 1813. The next to join them was Alexander McKay (tailor). Others soon followed after, among whom may be mentioned George Ross, Robert Murray, John Sutherland (father of Rev. Alex. Sutherland) who afterwards removed to Roger's Hill, Paul McDonald, John McKay, Peter Murray, John McKay (miller, father of Rev. Neil McKay) William Murray (father of Rev. Wm. and Robert Murray), R. Murray (tailor), William McKay, etc."

Nearly all these settlers came from Sutherlandshire\*, chiefly from the Parishes of Bogart, Lairg and Clyne.

"There were families from Inverness, two or three from Ross and three or four from Caithness. All the original settlers spoke the Gaelic language."

"Like all who take up their abode in the woods, the first settlers had many difficulties to encounter. They were for years without a grist mill. During that time, they got their grain ground partly by hand mill and partly at a grist mill at the West Branch, River John. As there were no roads to the West Branch, and they had no horses, they were compelled to carry their grain on their backs to and from the mill over a rough track. John McKay, known as the miller, put up the first grist mill, at a fall fifty feet high, resembling the Falls of Foyers in Scotland. The mill-stones that were used in it were taken from the West Branch, a distance of fourteen miles, on a dray hauled by thirty-six sturdy Highlanders. McKay, we may here observe, was proverbial for his kindness to the new settlers, and his hospitality was shared by many a stranger."

Waugh and Bell were soon followed to the New World by many of their Dumfries countrymen, who came out in 1809-20 and the subsequent years. It is probable that the Currie family of Annandale was the first to follow Bell, William Currie, the second son, being out as early as 1809. Shortly after his arrival he married the widow of Alex. Waugh. They continued to live on the old farm at Murdock's where, in addition to farming, they kept an inn. One of the first meetings of the Presbytery was at their home. After the various ministers and elders had assembled, Mrs. Currie to her great consternation discovered that there was no tea in the house. Tea, in those days, was used only on special occasions, and none was for sale or to be had nearer than Pictou. Old Jimmie Johnson, who was then a young man, saved the situation for the dismayed housewife. He started in the afternoon and, walking along the shore,† reached Pictou, and, purchasing the tea, returned in time for it to be served for the morning meal. William Currie died in 1869, aged eighty-four. His wife died four years previous, aged ninety-five. He had one son, Alexander, whose son,

\*Later on the Duke of Sutherland sent out a number of Gaelic Testaments to Hon. Alex Campbell who distributed them among the Earltown settlers.

†At this time there was a rough track as far as River John but it may have been that on foot, better progress could be made by going along the shore.

William, though of good Covenanter stock, became an Episcopal minister.

The fourth brother, Gavin\*, did not come out to this country for some years after William. It was probably in the early "twenties" that he settled at Tatamagouche. Previous to his leaving Scotland, he had served as a mate on a vessel sailing out of Liverpool. When he was coming out as a passenger, the ship encountered heavy storms off the coast of Newfoundland. It being the captain's maiden voyage across the Atlantic, he was greatly perplexed and asked Currie, who had made several voyages to America and was familiar with the navigation in this part of the Atlantic, to take charge of the ship. This he did and brought her safely into port at Pictou. All the passengers, were deeply grateful to him for his timely assistance. As they were leaving the ship, two ladies who had been passengers were discussing the perils of the past voyage, and one made the remark that she never hoped to go through such an experience again, to which the other replied, "I wouldn't mind, provided Gavin was on board." Currie at first settled at Balfron where the mills were afterwards built. Here he erected his first house, part of which still exists but as the waggon shed of Wm. McKay. Subsequently he bought and moved down to what is now the McCullough farm. He died in 1869 at the age of sixty-nine. His wife, Hannah Wilson, died in 1902, at the advanced age of ninety-two. She lived the last years of her life with her son James, who passed away a few years ago. Their other children were Mrs. James Campbell, Mrs. John Douglas, Mrs. James Waugh, John and Thomas of the village.

The stay of the eldest son, James, was brief. He was a gardener, and was absent for a number of years in the United States. Two of his sons still survive him in the old land.

The third brother was John, who came out about the same time as Gavin, if anything a little earlier. He had received a good education in the old land and at once took

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\*He had been called after his Uncle, Gavin Irving. Irving, a few years before Currie's birth, had been seized by a press gang and taken on board a vessel which was anchored a short distance off in the stream. In the evening he escaped from his guards and, jumping overboard, swam for the shore. His escape was at once noticed and the guards fired several shots, one of which found its mark, killing him instantly.



up his profession of teaching. He lived first on the farm now owned by his son, Wellwood. There, on that picturesque spot where the tall trees bend over the winding river, he built his first log cabin which remained until recent years. Afterwards, in order to be nearer the scene of his labour, he moved down to where Abe Currie now lives. It is indeed difficult to over estimate the value of this man to the community. There were at that time, including the whole countryside, probably from two to three hundred people. The education of the young was sadly neglected. John Currie filled the ever increasing need. Year after year, in his little log schoolhouse, near McCully's Hill, he laboured on. Sternly, yet kindly, he led the young and rising generation along "the flowery path of knowledge." The troubles of a school teacher even today are many. What must they have been in those days before the blessed era of free schools? John Currie surmounted every difficulty, and successfully developed in a growing community the intellectual side of life. His influence was not confined to the school-room; working zealously for the welfare of the community, he was ever a patriotic citizen. In the church too, he took an active and leading part, being for many years an elder and the clerk of the Session. He died in 1869 at the age of seventy-three. "No man liveth to himself," so says Scripture. John Currie, in his life and service, highly exemplified this simple truth. How many men and women through him were saved from illiteracy and spared the humiliation of confessing before the world that they could neither read nor write!

His son Wellwood still resides on the old farm and is now one of the patriarchs of Waugh's River. Another son was John Currie, Professor of Hebrew at the Presbyterian College at Halifax. John Currie had also two other sons, Murray, and Tom, who lived where his (Tom's) son, Abram now lives.

We have already noticed that James Currie was absent from home many years. When he did return, he found that his parents had given him up for dead, and that a brother born since his departure now bore his name. Thus it came to pass that there were two James Curries of the same family. James, the younger, was the last of the Currie family to

come to America.\* He died at the early age of thirty.

In the Currie family there were also three daughters: Henrietta (Mrs. Wellwood Waugh), Margaret (Mrs. Samuel Waugh), and Mary (Mrs. John Shannon).

In June, 1816, came William Cole, who was a native of Poole, England. Like many other of the young men of that day he had been pressed into service and for some years had served on board a man-of-war. Having lost the sight of an eye by being struck by a knotted rope, he received his discharge and came to Nova Scotia. He at first worked for MacNab at Malagash, but in a year or so settled on the farm now owned by Thomas Roberts. Cole was known throughout the whole countryside as the owner of a cow which on one occasion gave birth to six calves. These he had stuffed and travelled through the country, exhibiting them. On his return he found that his farm had been occupied by others, and he then obtained a lease of the Blockhouse property. He had three sons: William, Absalom, and James, and several daughters, one of whom, Mrs. Isaac Matatall, is still alive at the advanced age of ninety-four†. Though an invalid for many years, her faculties are wonderfully preserved and it was from her that the writer obtained the above information. She also relates that, when difficulties arose over the Blockhouse lease, first her father and after his death, her mother, journeyed to Halifax to interview Augustus DesBarres, who had succeeded to his father's estate.

In the year following his arrival, Cole was joined by a number of families from Argyle, Yarmouth County, who took up farms along the fertile slope at the head of the bay. These families were all of Royalist stock, and had come from Rhode Island to Nova Scotia at the close of the Revolution. Jacob Spinney settled on the farm now owned by the grandson, James Spinney; and Joseph, his brother, on the one next below Joseph Roberts. Jacob had a family of three sons: Morris, who lived on the old place; Aaron, who moved away to the States; and James; and five daughters.

\*He had rather an artistic turn and at a moment's notice could sketch a likeness of a passer-by. He would thus, on various occasions, furnish no small amount of amusement, particularly if nature had endowed his victim with any peculiar features. He also did engraving. The inscription on Mrs. Waugh's tombstone was done by him, and the fact that it is still perfectly legible speaks for itself, that the work was well done.

†Last winter (1917) Mrs. Matatall donated to the Red Cross a large quilt which she made entirely herself.

Joseph had two sons: Joseph, who lived in the village, where he died in the winter of 1912, and Stillman, who settled on his father's place; and four daughters, one of whom, Joan, is still living in Pugwash.

Daniel Goodwin settled on what is now the farm of David Roberts. He had no family.

Henry Roberts settled on part of the same farm. He had several children: William, Eunice, Samuel (who was killed in California), Lizzie (Mrs. David Langille), Deborah (Mrs. Holmes), Jane (Mrs. Kennedy), Patience (Mrs. Wm. Matatall), Capt. Jacob, and Thomas.

One of the Spinney brothers was the first to visit Tatamagouche and he returned to tell the others of a place so peculiarly suited for fishing and shipbuilding. Roberts and his sons, in the subsequent years, built a few vessels along the beach below their farm. One of them, the "Elizabeth", was burned on the stocks the day before she was to be launched. The loss, representing as it did the savings of years, was a disastrous one to the owners.

Before the arrivals of these families, there were four other settlers in this district: Richards, Johnson, and Cole, whom we have already noted, and John(?) Henderson, who settled on the Upham farm. He met his death by being drowned in the creek which ran through his farm. He had one son, John, who continued to live upon his father's farm. A daughter was the wife of John Richards. John Henderson, Jr., was married to ——— Johnson of River Philip, and had four sons: Thomas, Matthew, George, and William.

In 1820, William Dumphy settled on the farm now owned by his grandson Harvey. He was a native of Clearkenny County, Ireland. He was married to another daughter of John Richards. Among his children are William, Mrs. Wm. Hall, Mrs. James Patriquin, all of the village.\*

It was in or about the year 1817, that Francis Wilson came from Halifax and settled on what is now the David Hayman farm. He was a native of Scotland, being born in or near Edinburgh. While at Halifax he ran a small inn and when he left for Tatamagouche was said to have had

\*Subsequent settlers of this district were: David Cunningham, who came from Scotland and settled where his grandson Joseph now lives; Wm. Dobson and Robt. Norris, both of Halifax. Lack of space has prevented the writer from giving the settlers of Bayhead the full mention they deserve. As it is, he has already been forced to eliminate considerable material.



"barrels of money". This was literally true for, having sold all his earthly possessions, he had the proceeds changed into large copper coins which filled a barrel or more. After coming to Tatamagouche he conducted a small school. At one end of his school room was a large open fire place before which, in later years, he often fell fast asleep. On one occasion, while thus asleep, one of his shoes fell from his foot, but not unnoticed by a youthful pupil, who at once seized the opportunity and quietly stealing to the hearth, took a live coal from the embers and put it in the heel of the shoe. A moment later a premeditated disturbance awoke the master, who immediately slipped his foot into the shoe, with a result which is most easily imagined. In his later years he moved down and ran a small shop, a little this side of George Waugh's. In his family were Hannah (Mrs. Gavin Currie), James, who removed to Pugwash; John and William, who settled on Waugh's River, and Alexander.

It was sometime about the close of this period that a number of families settled on Sand Point. John and James Hingley came from Salmon River, Colchester County. They settled on the farm now owned by John T. Matatall. James Hingley was an elder in the Tatamagouche Presbyterian congregation. In his family were six sons: Hugh, Neil, Alex., John, Robert, and Samuel. There also were two daughters. All are now dead save the last, and one sister who lives in the States. John Hingley had only one son, who removed to the States.

Samuel Weatherbie was another pioneer settler of this district. He settled on that point of land which is now known by his name. The Weatherbies were of Royalist stock, and came from the States to Truro or somewhere in that vicinity. Samuel Weatherbie had six sons: David, William, Duncan, Nathan, James, who remained on his father's farm, and Peter, who took up a lot near the Block-house.

Robert McBurnie was another Scotch settler of this period. He took up the farm now occupied by Robert Bell at Waldegrave. On coming to this country, he at first settled at Truro, but, having had his property destroyed by a flood, he came to Tatamagouche. In the old land he had received

a good education and for a number of years after settling here he conducted a small school at what is now known as Waldegrave. Robert and Daniel McBurnie of the village are grandsons.

About 1820, William Buckler settled near what is now the farm of Robert Bell at Waldegrave. He was the son of a boot manufacturer in Devonshire, but at an early age went to sea. He came to Tatamagouche in an English vessel and here forsook the sea for the land. Two of his sons, Samuel and William, settled on their father's farm. Subsequently, William came to the village to live.

At this time, or perhaps a little later, all the lots along the east side of the river from Lockerbie's to Wetherbie's were taken up. David Hayman, the son of old William Hayman, was on lot 61, the Lockerbie farm; lot 62 was vacant; lot 63, across from Campbell's Point was settled by George Millard; the one next below, 64, by Simon Matatall. On 65 was John Steele, who came here from Green Hill. He had three sons: Frank, Alexander, and James. The first lived on the old place, where he died a few years ago, the other two moved away. On the lot next below Steele was Mark Matatall.

The year 1815 was a hard one for the people of Tatamagouche, for it was in that year that this community, in company with the other rural districts of Pictou, Colchester and Antigonish, was overrun by hords of field mice. We take the following description of this interesting but unwelcome visitation from the "History of Pictou County" by Dr. Patterson:

"This was a most destructive visitation, from which this portion of the country suffered from these seemingly insignificant animals. During the previous season they did not appear in any unusual numbers. But at the end of Winter, they were so numerous as to trouble the sugar makers by fouling their troughs for gathering sap, and before planting was over, the woods and fields alike swarmed with them. They were of the large species of field mouse, still sometimes seen in the country, but which has never since been very numerous.

"They were very destructive and actually fierce. If pursued, when hard pressed, they would stand at bay, rising upon their hind legs, setting their teeth and squealing fiercely. A farmer on whom I could rely told me, that having, after planting, spread out some barley to dry in the sun before the door, in a little while he saw it covered with them. He let the cat out among them, but they actually turned upon her and fought her.

The late sown grain and the seed potatoes suffered from them;\* but it was when the grain began to ripen, that their destructiveness became especially manifest. They then attacked it in such numbers, that all means were unavailing to arrest their ravages. They have been known to cut down an acre in three days, so that whole fields were destroyed in a short time. One would nip a stalk off a little above the ground and, if instead of falling over, the end sank to the ground, leaving it still upright, he would bite it off farther up until it either fell, or the ear came within his reach, when he would devour all the grain. Over acres and acres, they left not a stalk standing, nor a grain of wheat, to reward the labours of the farmer. They burrowed in the ground and consumed the potatoes. Cats, dogs, and martens gorged themselves to repletion upon them, but with little seeming diminution of their numbers. Trenches were dug and filled with water, but they formed but a slight barrier to their progress.

"They passed away as rapidly as they came. In the Autumn, as the weather became colder, they became languid, scarcely able to crawl. One could trample them under his feet and finally they died in hundreds, so that they could be gathered in heaps, and their putrefying carcasses might be found in some places in such numbers as to taint the air. At Cape George they went to the water, and there died, forming a ridge like seaweed along the edge of the sea, and codfish were caught off the coast with carcasses in their maws."

The conditions as stated in the above quotation were doubtless identical with conditions as existing during that year at Tatamagouche. Though "the year of the mice" is now beyond living memory, it still lives in tradition and frequently we hear some of the people tell of incidents that they have heard their parents relate. It is said that in this community it was the potato crop in particular which suffered. The farmers on the intervalles found an effective method to exterminate the mice. They would drive them along the furrows till they came to the edge of the river and then with sticks drive them into the water.

Severe and disastrous as were the results of the "year of the mice", the next year was to prove equally as discouraging. It was what is still known as the "year of the frost".

"The year 1816 was known throughout the northern parts of this Continent, and also in Europe, as "the year without a Summer". In the northern States, frost, ice, and snow were common in June. Snow fell to the depth of ten inches in Vermont, seven in Maine, and three in Central New York. On the 5th July, ice was formed of the thickness of common window glass throughout New England, New York and some parts of Pennsylvania. In August ice was formed half an inch thick. Indian Corn was so frozen that the greater part was cut down for fodder. Indeed, almost every green thing was destroyed. A similar state of things existed in England. During the whole season the sun's rays seemed to be destitute of heat. All nature seemed

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\*"A man in Merigomish had made a clearing out at Piedmont in the woods. He carried out four bushels of oats to sow. On commencing, they came in swarms eating the grain as he sowed it. After continuing a while, he threw the whole to them in disgust, and returned home."



to be clad in sable hue. The average wholesale price of flour during that year in Philadelphia, was \$13 per barrel. The average price of wheat in England was 97s. per quarter.

"Here the frost was hard in the woods in the month of June, provisions were high and from the destruction of crops the previous year by mice, many were suffering and nearly all the farmers were put to some inconvenience for want of food of their families."\*

No history of these years is complete without some reference to the old Nova Scotia Militia to which every Nova Scotian of military age by law belonged. From almost the beginning of British rule in Nova Scotia, military drill was compulsory, and we have no doubt but that the young men of Tatamagouche from the earliest years were thus obliged to perform what they considered an onerous duty. In addition to drill as a further measure of protection, army muskets were distributed among the settlers who would thus become acquainted with their use. In return a bond was given, guaranteeing their safe return to the crown. The settlers at Tatamagouche appeared to avail themselves of the opportunity of thus obtaining a free use of the King's muskets and we have no doubt but that the woods frequently rang with the echo of these old flint-locks. We produce here a copy of one of the bonds, which is of local interest.

"Know all men by these present that we Samuel McBurnie and Jas. Chambers are held and firmly bound to our Sovereign Lord, the King, in the penal sum of five pounds to be paid to our Sovereign Lord, the King, his Heirs, or successors, for which payment well and truly to be made we bind ourselves and either of us for himself or each of our heirs, executors and administrators, firmly with these presents.

"Sealed with our seals and dated at Tatamagouche this 14th day of July, in the year of our Lord, One thousand eight hundred and nine.

"The condition of the above obligation is that the said Samuel McBurnie shall at all times hereafter safely keep in good and serviceable order and have ready to return when called for one King's musket, bayonet, scabbard and belt, one pouch and belt, and one gun sling which have been issued to him under an act entitled, 'An act to provide for the better security of this province by a better regulation of the militia and to repeal the militia law now in force' and shall in all things well and truly perform the provisions of the said act touching the same; then this obligation to be void, otherwise to be in and remain in full force and effect.

(Sgnd) SAMUEL MCBURNIE  
JAMES CHAMBERS.

Signed, sealed and delivered in the presence of

WILLIAM LOMBARD."

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\*History of Pictou County, page 295.

In this year, 1809, there were given a number of other bonds of a similar nature. On these we have noticed the following names: George Jollimore Sr., Geo. Jollimore, Wm. Currie, George Malliard, David Matatall, Samuel Chambers, John Peter Matatall, John Pierce, James Chambers, Michael Otis (or Oares) and John Dunn.

Some time about 1808 there was formed throughout what is now Colchester County, the 7th Battalion Nova Scotia Militia. The only officer from the northern part of the County was William Waugh, (son of old Wellwood Waugh,) who, in September of that year, was granted a Commission as Captain. In 1817, Wm. Waugh was made first Lieutenant and E. Matatall second Lieutenant.

At the time of the war of 1812-14, a number of the young men of Tatamagouche walked to Halifax, where they drilled for some time. Among those who went was the late Samuel Waugh, Esq., who was then a young man of eighteen or nineteen. During the "seventies", the government granted a bounty to all those who had offered their services.

Before concluding this chapter we may add a few remarks upon the general customs, habits and mode of living of the settlers of these early days.

The hardships that they suffered and the privations that were endured, were the same as those suffered and endured in the settlement of practically every community of Nova Scotia. To understand the conditions as they existed in Tatamagouche a century ago, it is only necessary to read the "History of Pictou County," or any of the County Histories of Nova Scotia.

The habitation was of course the log cabin. Up until this date (1825) it is most improbable that there was a single frame house in the community. Certainly there were not more than three or four. The log cabin was not, however, so despised a home as we in these days may imagine. It was small, of one story with an attic above and in some cases a "dug out" resembling a cellar beneath. The ceiling was low and as a rule the windows were small and placed almost as high as the eaves. The beds or bunks were generally placed in the corners in tiers of three or four. The first cabins as a rule consisted of one room only, but later on some had two or three rooms with attics and a "lean

to". But they were warm. The spaces between the logs were carefully packed with moss which was obtained from the swamps and woods. The open fire place was in itself a splendid system of ventilation. In some respects the log cabins might be said to be superior to the first frame houses which succeeded them.

The open fire place with all its inconveniences was the great charm of every log cabin and the first frame houses. The bottom of the fire place was built of large flat stones and the sides of boulders and field stones and in later years of bricks. The chimney was large and square. Swinging from the sides were the iron cranes from which hung tea kettle, porridge and other pots. The bake kettle was a round and shallow dish about six inches in depth and had a close fitting cover. When baking, the kettle was placed in the fire place and covered over with coals and ashes. Before these fires from night to night the people of the home would meet and converse with their neighbors. Few and simple were the joys that they experienced, but together before the blazing hearth to hear tales of the forest and stream, of the Indians, and especially, the tales of the Old Country and of cities and towns, which were yet to be disclosed to the growing youth—this was the greatest joy of all.

The people of those days made all their own clothes. Even as late as fifty years ago large quantities of flax were grown from which they made their linen. Every housewife could spin and card—arts soon to be forgotten. The majority of men never wore clothes except those which were made for them by the women of the family. Sheep's wool was deftly turned into the homespun clothes. These, if they were lacking in style, were nevertheless most durable. Many a man, after a good, long married life, has been buried in the same suit which he wore on his wedding day. During the summer months, all went bare foot and children as old as eight years never had a pair of boots on their feet. Through the cold days of winter they remained indoors. The first foot gear was, in all probability, the rough cow or moose hide, but as small tanneries were built over the country, local shoemakers made their debut. Boots and shoes were made entirely by order. It was a great



event when the shoemaker visited the house to take measurements and to fit members of the family with boots.

Their farm implements were of the simplest kind. A triangular wooden harrow with wooden spikes was the first form of a harrow. Later on, with the coming of the ship blacksmiths, iron harrows were introduced. The plows were wooden with a steel coulter and shear. The hay was all cut by scythes and raked by hand. The first mowing machines did not make their appearance till some twenty-five years later. The grain was threshed on the barn floor by the old fashioned flail which has not yet entirely disappeared. The grain was cleaned and separated in a rather novel method. The farmers waited till there was a moderate but steady breeze. The grain and chaff were allowed to fall to the ground from a shovel held to the height of a man's shoulder. The wind would carry away all the chaff, small seeds and dirt, leaving the grain to be caught on a quilt or sail spread on the ground.\*

The first settlers ground their grain by hand mills but Wellwood Waugh, who seems to have been the leader of the community in the ways of the progress, built about or before 1790 a little grist mill. The water power he obtained by damming a small brook which ran back of the Willow Church and turning the course of the water across the road he had another dam and the mill in what is now the orchard of Fleming Waugh. Even today the course of the mill race can be distinctly seen.

The settlers depended for physical subsistence upon many sources. Venison of the forest and farm was the main item. The newly cleared farms yielded, for the first few years in particular before the fertility of the decayed vegetation was exhausted, excellent returns. Potatoes and all other vegetables were raised in abundance. Later on oat meal became the one great article of food. Many of the settlers being of Scotch descent took naturally to it. It was easily raised and prepared and was both substantial and cheap. Many a pioneer with a hundred weight of oat meal has confidently faced the future. Fish, too, in those days, were caught in greater numbers than today. The

\*Later on, fanning mills came into use. They were followed by the stationary tread mill and then by the old eight horse power. As horses were not at all numerous, it was not an infrequent sight to see several oxen hitched to the arms of the old eight horse power.

late Samuel Waugh, Esq., who was a young man about this time used to relate that salmon were so plentiful that they at times, almost covered the bottom of the larger holes in the rivers. Wildfowl, too, were not only more numerous, but more easily taken. Mr. Waugh had another story. One day in the spring, after the geese had arrived, the country was visited by an exceptionally heavy rain and sleet storm. Turning colder, the sleet stuck to the wings of the geese which then became unable to fly and large numbers, thus rendered helpless, the men killed with sticks and stones.

Of social life, the community had but little. The "barn raising" and other similar frolics were about the only social events which broke the monotony of their simple life. All were proverbial for their hospitality nor was this hospitality without its reward. In those days of few newspapers and of little intercourse with the outside world we can well understand what it meant for a family to have as a guest some traveller from other places or an old friend of former days.

The Scotch settlers brought with them the inseparable friends of the Scot—the bagpipes and the violin. The Swiss portion of the population seems to have had a particular adaptability for music so that wherever there was a gathering, there was music also. Later on, music teachers came to the community and singing schools flourished. But the majority of the musicians of that day played entirely "by ear". Every frolic invariably ended with a dance, when to the tune of "Lord McDonald" and "Soldier's Joy" and others, the gay and flourishing youth sought "by holding out to tire each other down."

In those early days, many misfortunes were attributed to the power of witches, indeed any evil occurrence which was beyond human explanation was "allowed" to be the act of some such mysterious personages. In the community from time to time there have been various old women who have been accused of possessing and exercising the powers of witchcraft. Though belief in witches has long since passed from our midst, there still remain many amusing witch stories. It may be of interest to repeat two.

Once there lived only a few miles from the present village of Tatamagouche, an old lady, Mrs. Mac., who was commonly believed to be a witch. One day in spring she visited

her neighbor Mrs. M. for the purpose of purchasing two spring pigs, but as they had all been sold, Mrs. M. was unable to promise her any. This highly displeased Mrs. Mac. and was also a source of worry to Mrs. M. lest she would be the victim of Mrs. Mac's witchcraft. That night, when Mrs. M. went to milk her cow, she found that the creature had suddenly fallen away in its milk and though several times during the next few days she endeavored to milk the cow she did not succeed in obtaining more than half a cupful. Mrs. M. at once knew that this was the result of Mrs. Mac's witchcraft, who, to show her displeasure, had wished this spell upon the cow. But, fortunately, a spell which can be wished can also be broken. For, just as nature itself produces remedies for the diseases which flourish in its midst, so too does every community produce remedies to combat the evil desires of all witches who live within its confines. Thus it is that no community is ever left powerless in the grasp of an evil mind. Mrs. M. was equal to the occasion. Next morning early she turned her cow out and watching where the animal took the first bite of grass, she removed the sod, took it into the house and boiled it in a pot with the little milk which the cow had given on the previous day. While it was boiling she continued to stir it with pins, several of which she stuck in the sod. This proved an effective remedy and that evening the cow gave her accustomed flow of milk. Mrs. M. saved the pins and for a time she kept several in the cuff of her sleeve. With them about her person she felt no fear and her one desire was to meet the witch face to face, but this wish was not gratified. Several days afterwards other neighbors visited Mrs. Mac. She stated that she had accidentally burned her feet, which were all blistered. But such an improbable story found little credence in the doubting minds of the honest neighbors. They had heard not only of her spell on the cow, but as well of the triumph of Mrs. M., which has been told and retold in every home in the community. They "allowed" that her story of having burned her feet was a mere fabrication, and that the blisters were caused by the evil wish which, when forced to leave the cow and find another resting place, finally settled in the feet of the witch herself. After this, Mrs.



Mac's reputation as a witch suffered a great loss of prestige and soon the "wicked ceased from troubling" to pass the last of her days in peace with all her neighbors.

Here is another story. About the same time there lived at Tatamagouche an old sea captain who sailed his little shallop between here and "the Island". One day he was sailing there under a steady and favorable breeze when suddenly in the Strait, far from land and in deep water, his vessel, without any reason whatever suddenly stopped. An ordinary mariner would have been at a loss to understand so strange a phenomenon but this old salt was not only a master of the waters of Harbour and Gulf, he was a master of witchcraft as well. He knew that this plight had been wished upon him by his enemy, the witch. His fingers ran through his long, white, grizzly beard, and across his weather beaten features came a cunning, confident smile. He lashed the wheel and then disappeared in the cabin. In a moment he re-appeared, carrying in one hand an old musket which many times had broken the quietness of Gouzar and brought death to the wildfowl that ever frequent there; in the other a rough slab on which he sketched the likeness of his enemy the witch. Placing the slab by the mast he shot at it "five fingers" out of his old "muzzle-loader". Scarcely had the report died away when the vessel began to move and soon the spray was flying from beneath her clumsy bow and at the stern a happy sea captain wore upon his face a smile that would not wear off. That night the little shallop with its cargo of lumber lay at the wharf at Charlottetown, and in the impregnable fortress of his little cabin, the captain, safe from all witchery, slept and snored.

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Morally and intellectually we believe that the settlers of Tatamagouche compare favourably to the settlers of the various other communities of Nova Scotia. We would not endeavour to canonize them. They had their faults and in all probability even more than has the present generation. Unity did not always rest in their midst and often might rather than right ruled among them. Apart from the use of liquor, they could not be said to be the subject of any vice. We should, however, remember that then the sale of liquor was legitimate and its

use, unless to excess, was not disapproved of by the Church. Taking them all in all, they were first class settlers. The great majority were farmers or artisans before coming to this country. Although farming in the well cultivated field of Scotland was a very different matter compared with the farming in the New World and although many costly and amusing mistakes were made, still a farmer's a farmer where ever he is and those who followed agriculture previous to coming to America were bound to make the best settlers. The poorest class of the settlers who came to Nova Scotia were the old soldiers. After years of wandering over the face of the earth they naturally were loath to settle in a fixed abode. They were given free grants of land and many came to Nova Scotia in order to hold the land rather than for any desire either to make farmers of themselves or to secure a home of their own. But the old soldiers who settled at Tatamagouche were men who came here, not because of any free grant of land, for here they either had to purchase or rent the land from Colonel DesBarres, but, who came rather because of the desire to obtain in the New World a home which they could really call their own. They bought their lots and with inexpressible difficulties conquered the wilderness. By the side of the lonely harbour and river, far from the rattle of musketry and the blare of trumpets, they fought again another battle—a battle not against the armed forces of the enemy, but rather against the awful power of Nature which has always opposed with a silent but almost irresistible effort every endeavour to claim new land to cultivation. Who with truth can say that their contest in the wilderness on the New World was one iota less heroic than their struggles in the battle fields of the older Continent?







HON. ALEXANDER CAMPBELL  
THE FOUNDER OF THE SHIPBUILDING  
INDUSTRY AT TATAMAGOUCHE.

## CHAPTER VII

FROM THE RISE TO THE DECLINE OF THE SHIPBUILDING  
INDUSTRY

WE have already seen that up until this date the early settlers depended almost entirely for their living upon the produce of their farms. The lumbering industry had barely begun, it being confined for the most part to the sale of squared pine timber which found a good market in the Old Country. For instance, in 1802, when Waugh was in Scotland he had a vessel load sent across. Included in this cargo were some sticks 52 to 56 feet long and 18 inches square. This square timber in those days was sold by the ton, so that we find Waugh ordering "One hundred tons of square pine timber, twenty tons of hardwood consisting of black birch and maple, oak staves, three dozen hand spokes and twenty or thirty pieces of yellow pine." But the middle "twenties" saw a great change in the industrial life of the community, for it was then that the shipbuilding industry began, an industry which for the next fifty years was to be the main stay of the community.

The first registered ship of any description to be built at Tatamagouche, was the "Fish Hawk", a small schooner of 16 tons. She was built by James Chambers and launched on the 1st of May, 1818. This was a small and modest beginning of the industry which for the next half-century was to mean much to the people of Tatamagouche. Closely following Chambers in the business came Alex. McNab of Malagash who, on November 12th of the same year launched the "Mary" a schooner of 32 tons. For the next four years no further ships were built here, but in 1823 the "Dapper," 22 tons; "Nancy," 73 tons; and "Lilly," 28 tons were built by Thomas Langille, Fred Hayman, and Murray and Samuel Waugh respectively. These men all built for personal use in the coasting trade.

But the real founder of the shipbuilding industry at Tatamagouche was the late Hon. Alexander Campbell, who was the eldest son of William Campbell, the half-brother of Wellwood Waugh. He was born at Pictou, and as a young man came to Tatamagouche, first as a clerk for Mortimer and Smith of Pictou, but in a few years he began

business for himself. No place had at that time better natural advantages for the carrying on of this industry than Tatamagouche. The two rivers made it particularly easy to transport from the interior the timber necessary for the construction of the vessels, and on the shores of rivers and harbours were to be found many suitable sites for the yards. Then, at that time there was plenty of labour, for in the vicinity were many able-bodied men who failed to get the expected returns from farming and welcomed, indeed prayed for steady employment such as could be had in a shipyard.

Campbell selected a site for his shipyard on the west bank of French River just above its junction with Waugh's River. There, in 1824, he built his first vessel,\* the "Elizabeth", a good sized schooner of 91 tons. Three years later, with his partners, he launched the first brig to be built at Tatamagouche. This was the "Devron" of 281 tons register.

The first vessels constructed in Nova Scotia for the English market were nearly all large ones, varying from 125 to 700 tons. As a rule, these were sold outright, the builders seldom, if ever, retaining a share. Often the vessel remained long unsold in the English market. In the meanwhile, expenses accumulated so that frequently the returns did not equal the expenditures. Campbell, however, who had commenced on a small scale, was always able to keep his business running and make good profits besides. At one time, after a most successful year, a friend of his urged him to retire from the business before he met with the severe losses which seemed bound to overtake all who remained long in this uncertain industry. Campbell agreed with the wisdom of the suggestion but added, "What will happen to the men I now employ?" Campbell's words were only too true. The people, lured by the prospect of steady employment, had quickly abandoned the farms which through many sacrifices they had brought into a state of cultivation. These soon "ran out," and it would be years before they could be brought back to their former degree of fertility. A sudden collapse of the shipbuilding industry would have brought poverty and suffering to almost every family in the community. Years after, its gradual

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\*This may not be correct. At one time Campbell was building vessels below where James Bryden now lives and it may have been that his first vessels were built there.



decline was accompanied with much hardship to those who for years had looked to it as a means of livelihood.

Campbell's first house was a log one and was situated in what is now the field of Gordon Clark, close by the railway cut. After his marriage he removed to his new house where Gavin Clark now resides. He early attained a position of great wealth and influence in Tatamagouche. Besides being the employer of many men, he had the local management of the DesBarres estate, from which, as early as 1837, he had purchased no less than 2,500 acres of the very best land. He died in 1854 at the comparatively early age of fifty-nine. A number of years before his death he had been appointed a member of the Legislative Council and it was on his return from attending its session at Halifax that he was stricken with an illness which at once proved fatal. Honest in his dealings, sound in his judgment, endowed with great natural ability, and possessing a commanding personality, he was for years the foremost man in Tatamagouche. Born when the struggle for a bare living was still a keen one, education found but a small place in his boyhood days. At an early age he was obliged to work for himself. He thus obtained in "life's rough school" the training which fitted him to take a most successful and prominent part in the development of this country. Of his early days at Tatamagouche, we know but little. A log house was the first home of the man who subsequently was to count his dollars in thousands, his lands in square miles and who, during his business career of thirty years, shipped millions of feet of lumber and built over one hundred vessels. Within fifteen years after he came to Tatamagouche he was a wealthy man. He became the possessor of valuable tracts of timber from which he sold each year large quantities of lumber. From his shipyards, in which he employed about one hundred men, he launched annually three or four vessels. As the years went by his wealth and influence increased. During the "forties" he built each year five or six vessels. The number of men whom he employed had increased to two hundred. He was the local magnate of the community and throughout the whole countryside his word, to a great extent was law. The "fifties" saw his influence undiminished. Strong physically as he was, the anxieties and the worries

of the treacherous business in which he was engaged were making themselves felt upon his robust constitution and at the close of the session of the Legislature in 1854 he returned home only to be stricken with a fatal illness. It is over sixty years since he passed away. Men of seventy-five remember him but slightly, yet his name is as familiar as if he had died only a score of years ago. This is because of the great position of influence which he held and because of a strong personality which so impressed itself upon those with whom he came in contact that his name still lives. His likeness shows him to have been a man possessing vigor, determination, independence and kindliness.\* Indeed, it was for these qualities that he was especially known. As a business man he was remarkably successful. Financial crises which could neither be foreseen nor prevented ruined many of the shipbuilders of Nova Scotia but through them all he steadily increased in wealth. On several occasions, particularly in the last year of his life he suffered losses which lessened his wealth materially but even then he died a wealthy man. In public matters the people looked to him for leadership. Hence his friendship and support were wooed by the politicians of his day. That at times he used his position of influence in arbitrarily carrying out his wishes in public matters there seems but little doubt. But compared with the invaluable services which he rendered his community and, indeed his province, his public indiscretions are as dust in the balance. It was his honour to be a member of the highest branch of a Legislature which was then performing duties fraught with the gravest responsibilities. To have been called to sit in this body during the strenuous times of seventy years ago and to have had a hand in the governing of this province during one of the most momentous periods of its history was an honour that could only come to a man of marked ability.

Mrs. Campbell, before her marriage, was Mary Archibald, a daughter of Colonel David Archibald, who was a grandson of David Archibald, one of the pioneer settlers of Truro and the first to represent that district in the House of Assembly. She died in 1894 at the advanced age of eighty-four. She was a most remarkable woman and for years was

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\*"He was a true-hearted and good man; and many a youth blesses his memory for words of encouragement and deeds of substantial kindness."—"Presbyterian Witness," Aug. 27, 1859.

the leader in all good works in the community. In the early days she suffered many hardships and discomforts. On one occasion she rode to Truro on horseback, carrying her eldest child (Mrs. Patterson), then a mere infant, with her. She was kind and hospitable and there are few of the old people but can say that they have on various occasions experienced her kindness. In their family were four sons: David, George, Archibald, and William, and four daughters: Elizabeth (Mrs. Archibald Patterson), Margaret (Mrs. Archibald), Hannah (Mrs. John S. McLean), and Olivia (Mrs. Howard Primrose). David and Archibald continued in their father's business until their deaths in 1887 and 1891 respectively. Besides being leaders in the business activity of the place, they took leading parts in all matters of public interest. Archie was an elder in the Tatamagouche Presbyterian congregation. George was a member of the legal profession and until his death in 1897 practised in Truro. William died as a young man. Of this family, the eldest, Mrs. Patterson, alone survives, now (1917) in the ninety-second year of her age. For years she lived at Halifax with Mrs. McLean, whose husband, in his life time, had been President of the Bank of Nova Scotia.

Campbell was soon followed to Tatamagouche by others who, like himself, engaged in the shipbuilding industry. Among the first to join him were his two brothers, William and James. The former had his shipyard on the east bank of the French River, near McCully's. The ruins of his old wharf may still be seen. About 1840 he retired from the business and devoted himself to farming. He was afterwards appointed Customs Collector at this port, which position he held until a few years of his death. He was married to Olivia, daughter of Dr. Upham of Onslow and grand-daughter of Judge Upham of New Brunswick. They had a family of four daughters: Mary, who was a teacher in the public schools at Pictou; Jessie and Margaret, who lived on the old homestead; and Bessie (Mrs. W. A. Patterson). William Campbell died in 1878 and his wife in 1847.

James Campbell lived where James Ramsey now resides and continued from 1831 until 1841 as one of the shipbuilders of Tatamagouche. He died in 1855. His shipyard



was near where Bonyman's factory now stands. One of his ships, the "Colchester", was at the time (1833) the largest ship to be built in the county, and attracted much attention, many coming from Truro and other places to see her launched. Campbell represented North Colchester in the House of Assembly for one Parliament, 1851-5. In this closely contested election he was opposed by the late Judge Munroe. His wife was Elizabeth Baxter. They had three daughters: Martha (Mrs. Laird), Eliza (Mrs. Poole,) and Lavinia (Mrs. Daniel Barclay), and two sons: William and James A. G. William died as a young man. James succeeded Robert Logan as Collector of Customs and held that position till his death in 1905.

On October 27th, 1824, Colonel DesBarres died at Poplar Grove, Halifax. We have already noted his career till the close of the Seven Years' War in 1763. An engineer by profession, he engaged himself for the next ten years in preparing charts of the Nova Scotia coast, some of which are of the greatest repute. Afterwards he extended his labours and prepared a more extensive one of North America.

DesBarres, so it is believed, did not consider himself amply rewarded for his many valuable services to his country. It is true that he secured grants of enormous tracts of land. But at that time this land as a revenue producer was a nullity. DesBarres accordingly pressed his claims and, in 1784, was appointed Lieutenant-Governor of the newly formed province of Cape Breton. He, in the meanwhile, had been living at Portsmouth, England and, on the 16th day of November of that year, landed at Halifax from whence he proceeded to Sydney where he remained till 1804. His stay at Sydney was characterised by violent quarrels with other government officials. But one thing, which should never be forgotten, remains to his credit. One winter the settlers of Cape Breton were in poverty-stricken conditions. DesBarres, failing to obtain proper relief from the government, spent large sums of his own money in alleviating the sufferings of the people, and at a time when his own financial standing was none too sound. In 1805, he was appointed Governor of Prince Edward Island, which office he held until 1813. While holding these positions of honour, which required a large







outlay of money, with a comparatively small income, DesBarres was continually in need of money and determined that his vast estates should furnish him the necessary amounts. So that, as his financial difficulties increased, so did the discontent of his Tatamagouche tenants, many of whom, as we have already seen, left and settled in River John.

DesBarres, in order to prevent the loss of all his tenants, began granting freehold deeds, but only in a limited number, so that up till as late as 1820 the number of land owners at Tatamagouche did not exceed half a score.

He frequently visited Tatamagouche. According to one writer, he found it a quiet retreat when hard pressed by his creditors. Though the following incident can hardly be said to have any connection with the history of Tatamagouche, we think it well worth repeating:

"He and General Haldimand were great friends. They carried on a lively correspondence mostly in French. There is a letter in the Haldimand papers at Ottawa which the Colonel wrote from Tatamagouche. The Colonel wanted a small loan which he could repay. He explains that some sort of an adventurer whom Haldimand had sent to him with letters of introduction had victimised him to the extent of a few hundred pounds, and impaired his credit. So seriously were DesBarres' affairs involved that he had come a little hastily in order to have peace. There is a modern touch about this incidental remark."\*

DesBarres continued as Governor till 1813, when he removed to Halifax, where he spent the remaining eleven years of his life.

A strong man physically, he endured many hardships and yet lived to be one month of one hundred and three years of age. It is related that he celebrated to the great amusement of his friends, his one hundredth birthday by dancing on a round table.

"It would be difficult to say how far his troubles and services on the battlefield shortened his life. . . . Given an easy life, he might perhaps have completed the second century, on which he entered with good health and extraordinary vigour. But as he could not forget his losses and mind his griefs no more, he was cut off at the above early age."†

He was a good and brave soldier; strange that he who never feared any foe, often fled in terror before an angry creditor. He possessed a fiery temper. On one occasion, when judgment had been given against him in Court, he, on the spur of the moment, insulted the Chief Justice, Jonathan

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\*Article in "Colchester Sun", July 31, 1893.

†Ibid.

Belcher. For this offence he was severely reprimanded by the Governor and Council, and forced to apologise. He did so in an evasive way which, however, seemed to satisfy the Court and Council.

The following is an account of his funeral taken from the "Acadian Recorder" of November 6th, 1824:

#### FUNERAL OF THE LATE COL. DESBARRES.

"On Monday last, about three o'clock, p. m., the funeral procession left his late residence. His Honour, the President, most of the members of His Majesty's Council, the gentlemen of the Bar, the officers of the Army and Navy, and many other respectable inhabitants attended as mourners by invitation.

"The procession was escorted by a detachment of military and the rear was closed by a number of carriages. On arriving at St. George's Church, where his remains were deposited, the funeral service was impressively read by the Rev. D. J. T. Twining, at the conclusion of which three volleys were discharged by the troops. Although the day was very rainy, we have seldom seen a greater attendance or more interest excited on such an occasion. Indeed every reflecting person must have found great cause for meditation in the departure of this venerable man from our fleeting and unsubstantial scene. We saw him on the day before the internment, lying in state. His face was exposed to view, and it exhibited unequivocal marks of a mind originally cast in a strong and inflexible mould, while the hand of time appeared to have made but a slight impression on the features. The Chart, which he prepared from his own survey of this Province, will give his memory claims upon the gratitude of the nautical world, and could only have been produced by a man of surprising perseverance.

We believe he was a native of Switzerland, and are informed that he held a Captain's Commission under the great Wolfe at the reduction of Quebec. He was within a month of 103 years of age."

On the death of DesBarres his son, the Honourable Augustus W., who was a judge of the Newfoundland Bench, took over the management of his father's estate at Tatamagouche. We quote the following from the History of Newfoundland by D. W. Prowse:

"The Hon. Augustus DesBarres was a most correct man. . . . He was so young when he received his first appointment as Attorney General of Cape Breton, that, by the advice of friends he wore a pair of false whiskers when he went to receive his commission. He was very celebrated for his ready wit and repartee. Once, when the late Judge Hayward was quoting Chitty to the Bench, his Lordship retorted, 'Chitty, Mr. Hayward, goodness me, what does Mr. Chitty know about this country? He was never in Newfoundland.'"

Augustus DesBarres, either to satisfy his own need for money or to prevent the tenants from removing to other places, immediately began to give freehold deeds to the Tatamagouche tenants. Since in many cases they were unable to pay the agreed price, mortgages were given to Des-

Barres. In the year 1828, forty-seven lots of one hundred acres each were mortgaged back to the DesBarres estate. But the mortgages, in the course of a few years, were released and the owners acquired an absolute title. DesBarres, while in Newfoundland, continued to sell the land in small lots to suit the buyers.\* Alexander Campbell was his local agent at this place. Campbell was also a Justice of the Peace and his name in that capacity is to be found in nearly all the early land transactions at Tatamagouche. In 1858, DesBarres received his pension and retired from the Bench and returned to spend the rest of his days in England. No longer wishing to be burdened with the worries of the Tatamagouche estate, he, in 1859, gave full power of attorney over these lands to Charles Twining of Halifax, who appointed Samuel Waugh, Esquire, his local agent. By this time the vast estate had greatly dwindled, but rents continued to be collected and lands sold until every acre of the original grant had passed into other hands. Today, DesBarres' descendants do not lay claim to the title of a single acre of land at Tatamagouche.

In 1826, John Nelson, at the age of twenty-one, settled at Tatamagouche. His father came from the north of Ireland to Musquodoboit, where he married an Archibald. John Nelson married Margaret Hayman, daughter of William Hayman and settled on Waugh's River. His son David, who for many years has been one of the leading merchants of the village, represented both Waugh's River and Tatamagouche in the Municipal Council, and for six years was Warden of the County. Three other Nelson brothers also came to Tatamagouche: Hugh, who lived where George Millar now resides; Robert, who removed to Wallace; and David, who settled on the New Truro Road. The last married Nellie Hayman, who, after his death married Donald Cameron. His son John continued till his death to live on his father's farm.

In the same year, the Rev. Hugh Ross, who was the first Presbyterian minister to be settled at Tatamagouche, took up his residence on that point of land which to this day bears his name. He was a native of Aberdeenshire, Scotland, and in 1813 came to Pictou County, where his

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\*In 1836, the remainder of the DesBarres property at Tatamagouche was publicly announced for sale. Notices to that effect were published in the newspapers.



father had settled at Hopewell. His wife was Flora McKay. He died in 1858, aged sixty-two years. His wife died in 1874, aged seventy-six. In their family were: Mary Ann (Mrs. Walker); Margaret (Mrs. McGregor); Caroline (Mrs. Irving); Isabella, who lived till her death a few years ago on the old homestead; Flora (Mrs. Joseph Spinney) of the village; Jessie McGregor, who for a number of years was a school teacher in New Annan; Elizabeth (Mrs. Thornton); James; John; Peter; and Alexander. Later on we shall deal with the work of Mr. Ross as minister at Tatamagouche.

About the year 1828, John Bonyman, who was a son of William Bonyman of Rothmase, Aberdeenshire, Scotland, settled on the farm on the French River, now owned by his grandson, William. John Bonyman was a magistrate and one of the first elders in the Tatamagouche Presbyterian congregation. He removed to Illinois. One of his sons, James, settled on the Mill Brook, and another, John, on the old homestead. A few years after coming to Tatamagouche, he was joined by his brother, Edward from Banffshire, who settled on the farm now owned by John Tattrie, on the New Annan Road. John Bonyman, who erected the wood-working factory in the village, and Alexander Bonyman, merchant, were two of his sons. About 1836, a third brother, James, settled on the farm now owned by his son, John. The only sister to come to this country was Susan, the wife of Robert Cooper.

James Simpson was another early settler of this district. About 1828 he took up a farm on the hill across the river from Cooper's where he built his house on the very bank of the river. John Simpson is his grandson.

The census of 1827 is the first one in which Tatamagouche appears. In the ones previous to that time, the population of Tatamagouche was included in the return for the district of Colchester. Even in the year 1827, Tatamagouche is linked up with Earltown, so that it would be nearer correct to say that it is a return for North Colchester, rather than for Tatamagouche alone. The following are the returns given for that year: Population, 1104, number of acres of land under cultivation, 2607; number of bushels of wheat, 1820; number of bushels of other grain, 3978; number of bushels of potatoes, 37,780; number of tons of hay, 860;

number of horses, 86; number of horned cattle, 818; number of sheep, 1113; number of swine, 788. The year 1827 was very unfavourable to the growth of wheat and the return may be considered not more than one-third of an average crop.

Besides the settlers and their descendants already mentioned, there were at Tatamagouche, in 1828-9, John Smith, on Waugh's River, near where the late Fred Meagher, Esquire, lived; Charles Simpson; Kenneth McDonald, trader, who had his house in the field of Gordon Clark (where you can still see its site); Dan Hurley, who settled on the Williamson place; John Jollimore; George Stewart, on lot 80, east side; and Samuel S. Tupper, where the late George McConnell lived. These were all the settlers who, up till the year 1828, had any land in this vicinity, at least as far as the records at Truro show, but in all probability there were others who were living here but, as yet, had acquired no interest in any land, hence their names do not appear in the Registry of Deeds at Truro.

About 1830, came another Scotchman, William McCully. He first lived up the French River on the Donaldson farm which was then owned by the Hon. Alexander Campbell. He then lived on Ross' Point for a while, but finally removed to New Annan. One son, William, came to Tatamagouche, where he lived on the hill which is still known by his name. Another son, James is still living on the old farm in New Annan. Another son, John, also lived in New Annan. Mary (Mrs. Kenneth McLeod) was a daughter. William, Jr., was a ship carpenter at Campbell's.

During the "thirties" this immigration continued. In 1832, came John Ross, a native of Rosshire, Scotland. In the old country he had served his time as a cartwright but, hoping to improve his condition, came to Nova Scotia and landed at Pictou, whence he came to Tatamagouche.

In Scotland he had known the Lepper family, which previously had settled on the French River, and on arriving at Tatamagouche, he first visited them and then went to work in Campbell's shipyard. He eventually became foreman but, after building one ship for him, went to work for Edward Kent, who had commenced shipbuilding up the river near James Campbell's. After building two for Kent,

he returned to farm life. He bought and settled down across the river on the lot now owned by his son, Alexander. He was soon joined by his brothers: Alexander in 1833 and George, William, Thomas, and Hugh in 1841. Alexander settled at Barrachois, where his sons William and Jefferson now reside, and the last three at Waldegrave on the farms now owned by Ross Wetherbie, William Kennedy, and Mac Ross respectively.

It was in or about the year 1832, that the first hotel was opened at Tatamagouche. William McConnell was the proprietor and his first inn was the building now known to us all as the "Stirling Hotel", though since that date it has suffered many changes and received many additions. McConnell, who was a native of Galway, was a land surveyor, and before coming to Tatamagouche lived for ten years in New Annan. At his death he was a few years under a hundred. His wife was also a McConnell. One daughter was the wife of the late John Ross. When he left Tatamagouche, he was succeeded in this hospitable business first by Charles D. McCurdy\*, then by a Copp from Pugwash, who was here somewhere about 1848. Copp in turn gave way to Mrs. Talbot. After she gave up the business, James Blair, the father of Isaac Blair, took over the charge until about the year 1860. During the next five years this business passed through the hands of James Morrison, the Misses Murdoch of New Annan, and Miss Rood, who, in 1865, sold out to Archibald McKenzie from whom Timothy McLellan, the father of the present proprietor, purchased it in 1873.

In the early "thirties", John Hewitt came from Guysborough to act as foreman in the shipyards of Alex. Campbell who was then building some of his vessels on the river below James Bryden's. Hewitt built the Williamson house which, until it was torn down a few years ago, was the oldest house in the village. Subsequently he removed from Tatamagouche.

In 1834, Robert Cooper, who was a native of Aberdeenshire, obtained from DesBarres a grant of land on the French River where his daughter, Mary, now resides. He had two sons: James and William, who both moved away. His brother George settled with him on this farm.

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\*First lived on what is now the farm of Chas. McKeen.



John Lockerbie, who was a native of Castle Douglas, Kirkcudbright, Scotland, came to Tatamagouche in 1835 and settled on the farm now owned by his son, David. On this property, previous to Lockerbie's arrival, were two log houses. One, between the present house and the river, was built by David Hayman, and the other, on the bank of the river opposite the Pride place, by Thomas Henderson. Lockerbie was married in Scotland to Catherine Williamson. Two children, John and Jane (Mrs. Robert Purves), were born there, and Margaret (Mrs. Reid), Mary (Mrs. James Bryden), Martha Bell, Cassie (Mrs. Anderson), David, and Ninian at Tatamagouche.

A few years afterwards came Lockerbie's brother-law, David Williamson, who was a descendant of Alex. Williamson\*, a leading Covenanter of Sanquhar†, one of the most historic spots in Scotland and the scene of many a conflict between the Covenanters and their oppressors. Williamson, his wife, and two children came out in a ship named "Burnhope Side", which was laden with bricks for the Citadel at Halifax. The voyage took over two months. The first person to board the ship at Halifax was Joseph Howe, who soundly rated all those who were concerned with the overloading of the ship. David Williamson took up his abode in what was afterwards known as the Williamson homestead. The sturdy independence and unfailing hospitality which characterized the Covenanters descended in full share to Williamson, and for his kindness and piety he was known throughout the whole countryside. He was an elder in the Tatamagouche Presbyterian congregation. On one occasion during family worship, his barn took fire. He left his reading and saw it burn to the ground without being able to save it, then, returning to the house, he took the books and finished prayers. His wife was Mary Carruthers. She predeceased her husband twenty-two years, he living to the good old age of eighty-six. Their son, Alex. Williamson died in Buenos Ayres and a daughter, Mrs. J. W. Kent, still survives.

In 1835, the Bryden brothers, William and Robert,

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\*This Williamson, so the writer been credibly informed, was also the progenitor of President Wilson of the United States.

†Sanquhar, in Gaelic, means "old fort". This place has a most interesting history. We would refer our readers to "Traditions of the Covenanters" by Rev. Robert Simpson. Many of the common family names at Tatamagouche will be found in its pages.

came from Old Barns and settled at Tatamagouche. They were both born at Maitland, and were descendants of Robert Bryden, who was one of the Dumfries settlers of Pictou,\* and who subsequently settled on the Middle River, Pictou County. William was a blacksmith and had his place of business where Gordon Fraser now pursues the same trade. Before purchasing what is now the Reilly property, he lived in the old house of Alexander Campbell. His wife was Susan Kent who, after his death, married Charles Reilly. In their family were: James, of the village; Mary Jane (Mrs. Irvine), who is living in the States; and Elizabeth (Mrs. McCurdy). He died in 1842, aged thirty-four years. Robert, his brother, was also a blacksmith, his shop being directly across from his house in the building now used by Thomas Bonyman for the same purpose. He died in 1902. His wife was Christina Reilly, who died in 1913 at the advanced age of ninety-four. In their family were Charles, Elizabeth, James, Kate, Mary (Mrs. Hatheway), and Robert. Of these the first, Charles, is a Presbyterian minister and at present is connected with the Mission Field in the Canadian West.

About the same time came Neil Ramsey, from Prince Edward Island. He was a blacksmith by trade and had his house and forge in what is now the garden of the Misses Blackwood, close to the church lot and near the Back Street. He did a great deal of the iron work for the ships and subsequently went, in a small measure, into shipbuilding. He afterwards removed to the Island. James Ramsey, the present Collector of Customs, Tatamagouche, is a son.

It was in or about the year 1837, that John Millar, of Pictou, came as a boy of thirteen years to work as a clerk for Alexander Campbell. He was a son of Andrew Millar of Pictou, who was a native of Edinburgh, Scotland. In the course of time he was given an interest in the business of his uncle, the Hon. Alex. Campbell, which now went by the name of Campbell and Company. Subsequently he commenced a mercantile business for himself in the village, his shop being situated at the corner of Main Street and the Public Lane. He built and lived his married life in the house now owned by Miss McIntosh. Mr. Millar,

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\*Came to Pictou in 1773.

until his death in 1895, was one of the most prominent men in the village. Until its dissolution in 1868, he was Colonel of the 6th Colchester Battalion, Nova Scotia Militia. He was one of the representatives of Tatamagouche in the Municipal Council and, for at least one term, was Warden of the County. He was also a Justice of the Peace. A business man of the old school, he introduced into whatever matter he had on hand, those rules of punctuality which characterised the business men of that time. In later years, when he and Henderson Gass drove on week days from their homes to their places of business in the village, it has been said that they were so punctual that when they opened their shops in the morning, it was a signal for the people to set their watches at eight o'clock. He was married to Louisa Patterson, a daughter of Abram Patterson of Pictou. George, their third son, is a Presbyterian minister at Alberton, Prince Edward Island. Alexander, their youngest son, succeeded his father in business. He was a municipal councillor for Tatamagouche West for one term. He is now residing at Sydney, N. S. Another son, William, is engaged in railway work in the American West.

In 1837, Robert Purves came from Pictou to engage first in lumbering and subsequently in shipbuilding. He purchased a lot from Mortimer in 1839 and began building along the shore below where the late W. A. Patterson subsequently lived. He also built a vessel across the harbour on Oak Island, which then became known as "Ship Yard" Island. His house was erected close to where the railway now runs. After conducting business here for a number of years, he removed to Wallace, but he subsequently returned to Tatamagouche, and built that large residence known as "Oak Hall", which remained the property of his daughter, Mary, till it was purchased a year or so ago by E. L. W. Haskett-Smith. In his business transactions he appeared to be most successful and, at his death in 1872, he was considered a well-off man. His son, Robert, was for many years the post-master in the village. He also conducted a general store. A daughter, Mary, lived in the old home till a few years ago, when she removed to Sydney, where she died in the winter of 1916. Mrs. Wallis, in England, is another daughter.

It was in or before the year 1838 that Robert D. Cutten



came from Onslow to Tatamagouche. He was by trade both a tinsmith and sparmaker. His first shop was in what is now the orchard of Gavin Clark. He built the house now owned by Mrs. Robert Jollimore. He was married to Hannah Pryde. Three of his sons, Edward, David, and William, are now residing in the States, where the family removed some time in the "sixties".

In or about the same year, John Irvine came to Tatamagouche from Pictou to work at his trade as block-maker in the shipyard of Alexander Campbell. His first house was built on the west side of the main road, a little west of Mrs. Crowe's. About this time a number of men who were employed in the various yards built residences along this road, so that it was commonly known as "Mechanic Street". Subsequently Irvine built and lived in the house now owned by Arthur Cunningham. He was accidentally killed by falling from a beam in his barn. His wife was Maysie MacKinnon. Their family of six boys are all dead. William died of yellow fever while on a voyage to Havana. James moved to the Southern States where he died only a few years ago. The other members of the family were George, Joseph, Robert, and Washington.

By this time the shipbuilding industry had, for a place of the population of Tatamagouche, reached almost gigantic proportions. A hurried glance at Appendix D, which gives a list of vessels built at Tatamagouche, will show that during the "thirties" there were, as a rule, three or four ships, averaging 200 tons each, built each year at Tatamagouche. The years 1836-7-8-9 were extremely busy ones. "The Mersey", a ship of 734 tons, built in 1837, was the largest one at that time to be launched in North Colchester. The total tonnage built here in 1837-9 amounted to somewhere around 5,500 tons.

In 1840-1 there was a serious financial depression which had full effect in Nova Scotia. Freights were low and there was little or no market for ships. Many of the Nova Scotian builders went insolvent. At Tatamagouche though suffering seriously they managed to weather the gale and, in a year or so, conditions were again normal. From that date, shipbuilding in Tatamagouche, as elsewhere in Nova Scotia, had a new lease of life, and during the follow-

ing years, the population of Tatamagouche continued to be increased by a number who came here either to build vessels or to work in the yards. But before dealing with the events of these years, we may note two or three fatal accidents which occurred in this community sometime during the years 1830-40.

One of these took place in the year 1836 at the inn of old William Currie. John Doull, who was one of the early settlers at Brule, had come on horseback from Halifax, whither he had been on business, and stopped at the inn for his dinner. After his meal, while he was endeavouring to unhitch his horse, it kicked him on the head, causing almost immediate death.

Another tragic death which occurred about the same time, possibly a few years later, was that of a man by the name of Regan, who had previously belonged to Halifax. He had been engaged in hauling logs and was unloading them on the bank of Waugh's River near the small creek, a little east of where Abe Currie now resides. He had unhitched one horse for the purpose of hauling the heavy logs off the waggon, and while putting the chain around a stick, the hook caught in his trousers at the ankle. Before he could free himself, the horse took sudden fright, and he was dragged helplessly on the ground. All his efforts to loose himself or stop the horse were in vain, but his cries attracted the attention of Murray Currie, a son of John Currie, who immediately ran to the road in an endeavour to stop the horse. Before he could reach the animal, a small dog which was with him had by barking and biting so frightened it, that all his attempts were futile. The small brook near McCullough's was then crossed by a log bridge, on which repairs were being made, and while Regan was dragged over it, a loose stick ran into his side. The frightened animal continued to drag man and stick until it was finally caught near where Archie Waugh now lives. The unfortunate man's injuries were most serious and in a short time he died.

But the most shocking accident which ever occurred in the community was the one that resulted in the death of a young child of Hector Sutherland, an early settler, who was then living on the farm now owned by George

McKay near the Mine Hole. His house was a small log one close to which extended the primeval forest. A short time previous to the time of the accident, there had been a heavy wind storm which had uprooted several of the large trees near the house. In his spare moments, Sutherland, with the assistance of a neighbour would saw these trees into blocks for shingles. One day while they were engaged at this work, the child was sent by its mother to call them to their meal. As neither the child nor the men returned, the mother became alarmed, and, on going to her husband, she was surprised to learn that they had neither seen nor heard of the child. Word was at once sent to all the neighbours and to the village, and a search party organized. Alexander Campbell, so it is said, not only offered a large reward for the recovery of the child, but allowed all the men in his yards to join in the search and even sent provisions (including a good supply of rum) to the men who were searching in the woods. No trace of the child was found and after a day or two the search was given up, all knowing that by that time the child would have perished from hunger and exposure. Some time previous, Indians had been seen in the vicinity of the Mine Hole and it was generally believed that they were responsible for the disappearance of the child. A few days later, other Indians, induced by the prospect of obtaining so large a reward, and believing that some of their less worthy brothers had been guilty of stealing the child, went as far east as Cape Breton in search of the missing one, but they returned without accomplishing anything. Several weeks after the mystery was cleared up, but in a most ghastly manner. A quarrel between a cat and a dog attracted the attention of the parents, who were surprised and shocked to find the cause of the quarrel was none other than the hand of their lost child. When going to call them, it had climbed up on the upturned root of the tree on which the men were working. When it had been severed from its trunk, its weight carrying it back, had crushed the child to death. There the body had remained unknown to all, till the dog, discovering it, had brought it once more to the sight of the parents.

Among others who, during the late "thirties" and the 'forties' came to Tatamagouche and who subsequently became



some of its leading citizens, we may note the following: James McKeen, Edward Kent, Archibald Patterson, Charles Reilly, Robert Logan, William Fraser, and Henderson and Robert Gass.

James McKeen was a native of St. Mary's, Guysborough County, and came to Tatamagouche to take over the tanning business then operated by James Campbell and James Hepburn of Pictou. This business he conducted till shortly before his death in 1894. He was married to Mary, a sister of Charles Reilly. In their family were John, who was manager of the Bank of Nova Scotia at Amherst, Ottawa and Halifax, and who in 1915 was elected a controller of the City of Halifax; James, who is a Presbyterian minister at Orono, Ontario; Charles, who resides on the old homestead; and Kate, Jessie, Emily (Mrs. Maxwell), Janie (Mrs. Abram H. Patterson), Sophia (Mrs. E. D. Roach), Elizabeth (Mrs. McGregor), Annie, and Hannah.

Edward Kent was the grandson of James Kent, who was born in Alloa, Scotland, in 1749. His father was John Kent who lived in Lower Stewiacke, where Edward Kent was born in 1823. Coming to Tatamagouche, he engaged in blacksmithing first, then in shipbuilding and other mercantile business. He erected the house now owned by Dr. Murray. In 1851, he built his first vessel, the "Little Pet", which was launched up the river below where Abe Currie now lives. After this, until shortly before his death in 1870, he continued at the same business. His wife was Jessie Williamson, who still survives. In his family were David, of the village; James, in the States; Roach and Alex. in California; Mary (Mrs. Ingraham); Jeanette; Florence, who was a distinguished actress; Jessie; and Janie Bell.

Archibald Patterson was a grandson of John Patterson, who was one of the Pictou pioneers of the "Hector". His father was Abram Patterson, of the same place. He first came to Tatamagouche and engaged in trading in lumber and other business, but it was not till 1854 that he built in his shipyards, where Bonyman's factory now stands, his first vessel, the "MacDuff." In 1862, Patterson was appointed a member of the Legislative Council, a position

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\*In 1861-2, he built the barque "Laurette" for Lowden and Company of New York. Her first trip was to Havana. While there yellow fever broke out among the crew and all died including the captain, Jacob Roberts, and William Irvine, the second mate.

which he held till Confederation. In 1868 he retired from business in Tatamagouche and moved to Halifax where he was Inspector in the Inland Revenue Department. He was married to Elizabeth, the eldest daughter of the Hon. Alexander Campbell. Mrs. Patterson is now living in Truro. A. C. Patterson who, till his death in 1913, was a barrister in Truro, was a son. Mrs. J. W. Revere was a daughter.

Charles Reilly, of Irish descent, came from Pictou to Tatamagouche and worked for a while in Campbell's tannery. His first house was a small one built in the front of what is now the house lot of C. K. McLellan. For a number of years he lived there with his sisters until they were married to James McKeen, Robert Bryden, and James McLearn. Reilly was married to Susan Kent, the widow of William Bryden. Subsequently he lived on the property now owned by his daughters Misses Annie and Sarah. Here, till his death, he carried on his trade as a butcher. He was for a short time in the shipbuilding business and built a few vessels on the river below where James Bryden now resides. William Reilly, of the village, is his only surviving son. Another son, John, died in the States only a year or so ago.

Robert Logan came to Tatamagouche from New Glasgow and was employed for a number of years as clerk for William Campbell. He became interested in shipbuilding and built for a number of years on the river a little below Clark's wharf. After retiring from business, he was appointed Collector of Customs at this port. His wife was Mary Bryden, sister of Robert Bryden. One son, Capt. William, died at sea from an attack of yellow fever. Another son, Robert, and a daughter, Anna Bell, are now living in Bridgewater, Nova Scotia.

In 1840, William Fraser, of Pictou, built here a brig, "James", for James Cameron of Halifax. In a few years he became foreman for the Hon. Alex. Campbell and after Campbell's death he continued to act in that capacity for the firm till shipbuilding at Tatamagouche was of the past. He built and lived in the house in Mechanic Street which is now owned by C. N. Cunningham. His wife was a sister of Mrs. Irvine. Two of his sons, Marmaduke and Howard Primrose, met a tragic death by being drowned in the wreck of the "Indian Chief" on the Goodwin Sands. One daughter,

Elizabeth, was married to Alexander Williamson and lived until her death in South America. Another daughter, Alice, is now living in Westville. Mr. Fraser was a most efficient foreman, and some of his ships were of the finest built in Nova Scotia. He was one of the most highly respected men in the village and from 1860 till he removed to Pictou, was an elder in the Tatamagouche Presbyterian congregation.

Henderson and Robert Gass were brothers, sons of John Gass who came from Dumfries, Scotland, and settled at Pictou in 1816. The former, a saddler by trade, came to Tatamagouche about 1848 and took up his residence on the street next to John Millar's. He was captain of the Lake Road Company of the Nova Scotia Militia. His wife was Eliza Irish. He died in the winter of 1912. Among his children are: Mrs. James Ramsey of the village; Miss Kate Gass, Cambridge; George, of Trenton; and William, of Sackville.

Robert Gass was a shoe-maker and came to Tatamagouche about the same time as—perhaps a little later than—his brother. He died in 1894. One son, Robert, is now living in the United States.

Later on, it may be noted, there came another Robert Gass, who took up the Blockhouse farm and to distinguish him from his cousin, Robert the shoe-maker, they were commonly called "Shoe-maker Bob" and "Blockhouse Bob". Robert (Blockhouse) Gass was a son of Joseph Gass, who came to Pictou from Dumfries with his brothers Robert and John in 1816, but who removed to Cape John in 1842. Robert Gass was twice married to sisters, Misses Perrin of River John. Several children by his first marriage still survive. They are: Will, in Bass River; Mrs. Till and Mrs. Elwood, of Boston; and Mrs. McLellan in the West.

Among others, who in the early "forties" lived on Mechanic Street, we may note William Higgins, a shoe-maker, and James Grant, a blacksmith. Both subsequently removed to Wallace.

Until the time of the arrival of these families, nearly all the houses and places of business at Tatamagouche were on the west side of French River in the vicinity of Campbell's shipyards, and there seemed every indication that the site of the future village would be there. From Campbell's to



Waugh's there were houses only at rare intervals and outside the cluster of buildings at the former place, there was nothing that could assume even the name of a hamlet. In fact, as late as the "forties" there were only four buildings between Wm. Campbell's and McConnell's tavern. These were the houses of Neil Ramsey and Mungo Heughan, the old Presbyterian meeting house and the small shop of John Blackwood. Alex. Campbell, however, who either owned or controlled nearly all the land near the French River, was averse to selling, and men found it difficult, if not impossible, to obtain land from him. James Campbell and others who owned the lots where the present village is situated, had no such aversion. They were willing and ready to dispose of their land. Then the shore along these lots was well suited for shipyards, as a comparatively deep channel ran close to the bank. It was for these reasons that the shipbuilders and others who came in the "forties", located where they did, and thus, in a great measure, determined the location of the present village.

A man named Young is said to have been the first to erect a shop in the present village. He came here interested in shipbuilding, and built a small store near the site of Thomas Bonyman's forge. This store was afterwards purchased by Robert Logan and moved down to the corner of Main Street and New Annan Road where, enlarged and with frequent repairs, it stands till this day, still in use as a place of business.

One of the first tailors to come to Tatamagouche was Mungo Heughan. He had been employed aboard a man-of-war and, after leaving the sea, settled down for the rest of his days at Tatamagouche. He had his shop and house on the east corner of the present Manse property. For years he was Superintendent of the village Sunday School; in all probability of the first regular Sunday School to be held here. John Heughan, who settled on the New Annan Road, and James Heughan, of Cariboo are two of his sons.

John McDowl, who came here in 1841 from River John, was another tailor. He lived in the house now owned by J. T. B. Henderson, Esq. Previous to his coming, one Telfer, who came in the early "thirties," and who also was



ROBERT PURVIS.





a tailor, had his shop in this building. John McDowl, the veteran engine driver is a son.

It was about this time that Stephen Rood, a ship carpenter, settled in Tatamagouche. He built and lived in the house now owned by Charles Brown. Charles Rood, of New Glasgow, is a son.

It was in 1840 that the Rev. Robert Blackwood came to Tatamagouche. He first lived in a house near where Mrs. Crowe now resides but subsequently he removed to the house now owned by Charles Brown. His wife was Anne McCara, daughter of the Rev. John McCara of Scotland. In their family were Jessie, who was the wife of Rev. Dr. Smith of Upper Stewiacke; David who lived in Halifax; and William who remained in Tatamagouche. The last was one of the best known men and merchants in North Colchester. For a time he was in public life and represented the Northern District of Colchester in the House of Assembly from 1863 to 1867. In politics he was a strong Liberal and an opponent of Confederation.

About the same time (1840) David Murdock and his wife, Sara Wilson, both from Scotland, settled at what has since been known as the Murdock farm, on Waugh's River. The property, as we have seen, had previously been owned by William Currie. Murdock had been a game keeper in the estate of a Scotch nobleman, and his wife had been the house-keeper. He came out first and then she joined him. He met her in Truro and conveyed her over the mountain in a cart. They had no children and the farm was given to his nephew, David Murdock, father of the present owner John Murdock.

One of the last families that came directly from Scotland to settle at Tatamagouche, was the Clark family of Aberdeen. It would be sometime around 1842-3, when two brothers, John and James, who were the first to come out, arrived at Tatamagouche. They landed at Halifax, and from there walked to Tatamagouche. Often, in later years, they used to relate how, on a Sunday morning, when the people were coming from the church, they reached the village in their bare feet, and had their first meal in what was to be their future home, at the house of Mungo Heughan.

John settled on the Mill Brook, near what is known as the Peugh Bridge. At the time of the gold rush to Australia, he, in company with his brother, went and remained for a number of years in that colony. On his return he lived for a year on the Robert Bell farm at Waldegrave, and then went into business in the village. In 1871, he built the shop now owned by J. M. Bonyman & Company. In 1860, he was elected elder in the Tatamagouche Presbyterian congregation, a position which he faithfully held until his death. For years he was superintendent of the village Sunday School, to which office he gave his unfaltering attention till advancing years made it impossible for him to perform its duties. His venerable figure and kindly word will always be remembered by those who, as boys and girls, sat on Sundays beneath his charge. In August, 1901, he met a sudden death, by being drowned while bathing in the river below his house.

James Clark, on his return from Australia, settled on the farm now owned by his son, Sydney, at Bayhead. He for number of years was one of the representatives of Tatamagouche in the Municipal Council. He was also a Justice of the Peace. He died in 1891.

There were four other members of this family who also settled in Tatamagouche: George, Charles, Robert, and William. The last three took up farms on the Mill Brook. George early entered into business for himself in the village. Beginning in a small way, he built up a prosperous business and soon became the leading hardware merchant of the village. So successful was he, that at the time of his death he was the most influential and probably the wealthiest man in North Colchester. In politics he was a strong Liberal and a firm believer in the principles of Free Trade. In 1886, and again in 1890, he was elected to represent Colchester in the House of Assembly. He died in May, 1905.

The last settler to come directly from Scotland to Tatamagouche was David Donaldson, of Perthshire. In 1849, he left Scotland and, after a voyage of six weeks, landed at Pictou. He first settled at Brule, on the farm now owned by his grandson, A. P. Semple. He built his first log house close to the creek which ran through his farm. At the time of his arrival, this fine property was

heavily wooded with hemlock. He appears to have been particularly successful as a farmer. The land there is very fertile and it is said that in a few years, he was able, one winter to sell a ton of flour made from the wheat grown on his own place. After remaining for seven years at Brule, he removed to French River, near the bridge now known by his name. At the same time there came to Tatamagouche with Donaldson, his sons-in-law, Wm. Menzie and James Semple. The former went first to Fox Harbour, Cumberland County and then to the "Back Road" to River John. Subsequently he came to the village to live. James Semple remained on the farm at Brule. Six years later came a third son-in-law, Thomas Malcolm, who settled at Brule where his son, Robert D. Malcolm, now resides.

David Donaldson was married to Mary Hutchinson, of Perthshire. He died in 1891, aged eighty-four, and his wife in 1895, aged ninety-two. Their sons were Robert, John, and George, who removed to New Zealand and Australia, and William and David who remained on their father's farm. The daughters were Agnes (Mrs. Menzie), Elizabeth (Mrs. Malcolm), Cecelia (Mrs. Semple), Jane (Mrs. Langille) of the village, and Mary (Mrs. Wm. Langille), French River. The last three are the only surviving members of the family. Mrs. Menzie, being the eldest, had reached maturity before leaving Scotland, and was the only member of the family to speak the Scottish dialect.

Along with shipbuilding came also the sister industry, lumbering. As we have already noted, the commencement of this industry was the sale of square pine timber in the Old Country. It was soon eclipsed in importance by shipbuilding but, nevertheless, it continued to give employment to many men, particularly in the winter months. At first the lumber was manufactured entirely by hand, the large logs being sawn into boards or other material by the laborious efforts of two men on a whip saw. With the opening of the English market, and the introduction of water mills, the industry went forward in leaps and bounds. Small mills, we have already noted, were constructed by the French, but these were probably used for grinding grain more than for sawing purposes. William Waugh, the son of old Wellwood Waugh, is said to have been about the first to build a water



mill at Tatamagouche for sawing lumber. Certain it is that he erected one at a very early date on the small stream which is still known as the "Mill Brook". Later on the Hon. Alex. Campbell built a small mill on the Black Brook, just a little east of where it is now crossed by the road to Balfour. The remains of the old dam can yet be seen. During the "thirties," a number of others were constructed. William Campbell built one on the French River on the lot now owned by James Ramsey. Abram Patterson, of Pictou, also built a small mill on the Mill Brook branch of the French River. During the subsequent years, a dozen or so of similar mills were erected at various places on French and Waugh's Rivers and up till the time of the introduction of steam mills they did all the sawing.

About the early "fifties" Abram Patterson, who was now actively engaged in the lumbering industry, came to live at Tatamagouche. He bought the property subsequently owned by his son, the late W. A. Patterson. Engaged with him in this business was James Primrose of Pictou. For a time they operated a mill at Porteous', French River. They then commenced cutting some of the larger and better lumber on the mountain lots and erected a mill near Farm Lake. They were the first to commence here the planing and other manufacturing of lumber.

Abram Patterson was a son of John Patterson (who came to Pictou in the "Hector") and was married to Christina, the eldest daughter of Dr. MacGregor, the pioneer Presbyterian minister in Pictou. One of his sons, Archie, as we have noted, was engaged for a number of years in shipbuilding at Tatmagouche. His youngest son, W. A. Patterson, Esq., continued in the lumber business. In 1874 he was elected as a Conservative to represent Colchester in the Provincial House. He was a member of that House till 1886, being re-elected in 1878 and 1882. In 1891 he was elected to the Dominion House of Commons and sat in that House till his retirement from political life in 1896. He died June, 1917.

The year 1847 was a hard one for this community. A financial depression caused the bottom to fall out of the ship market and, consequently, there was no profitable sale for ships of any kind. Many of the shipbuilders

of Nova Scotia lost heavily. With scarcely a moment's warning, thousands of dollars and the wealth of years were swept away. It is said that Alexander Campbell was the only builder on the North Shore who remained solvent, but this is probably an exaggeration.\* He, though he suffered severely, was able to continue his business. This depression, as the ones of '25 and '40, soon passed away and times in a year or so were better than ever.

These years from 1825 to 1847 were crowded with many events and crowned with much prosperity for the people of Tatamagouche. Every year, as the log cabins decreased, the frame dwellings increased. The settlers no longer struggled for the necessities of life alone, for into their homes had already come a few of the simplest luxuries. No longer was it necessary to carry provisions through the woods from Truro, or along the shore from Pictou, for a dozen or more merchants were here with their stores full of various goods and commodities. Labor was abundant and wages, for those days were good. Tatamagouche was yet to see darker days by far than those of 1825-47.

One great improvement was in the roads. When the first settlers came here the only road, or rather trail, was across the mountains to Truro.† If we can rely upon the old French records, this road was then in good condition, and in all probability its course was followed by the subsequent settlers. To Pictou there was no path whatever, and as late as 1793, people went to that place by following along the shore to River John and from there they would either strike through the woods or continue along the shore. We have been unable to ascertain when the road from Pictou to Tatamagouche was opened, but in 1833, we find that the sum of £40 was granted by the Assembly for a bridge at Currie's (Murdock's). The road must have been opened a considerable time before this date as, for a number of years, the river was forded at that place. The first road through the village ran south of the present main road, somewhere back of where James Ramsey now resides. What is now commonly known as the "Back Street" is a continuance of the old road.

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\*The writer knows for a fact that at least one other builder, Alex. McKenzie of River John, remained solvent.

†This was also an old French trail, running from Tatamagouche to Chignecto. This was opened by La Corne in 1746.

The first bridge across the French River was built about the same place as the present one. The next one was placed higher up on the bank and nearer the main river. It must have been constructed at the early period before shipbuilding had become of any great importance. The bridge, as then located, did away with the long and inconvenient Campbell's and McCully's Hills, but its position prevented the launching of any large ships from Campbell's yards and consequently it was, when being rebuilt, moved further up the river to its former site. It was, of course, a wooden structure. The writer has been unable to ascertain in what year it was built but, in 1839,\* the sum of £100 was granted for the erection of a bridge over the French River and it was, in all probability, during that year that this bridge was built. At the time of its construction, a petition was presented to the Government praying that a draw be placed in the bridge so that those who lived further up the river would not be precluded from shipbuilding. The petition stated that the river was navigable one mile above the bridge for ships of twenty feet draught. We rather fear that the then citizens of Tatamagouche were more eager to obtain the draw than to sustain their accustomed reputation for veracity. The present steel structure, which is on the same site, was built sometime during the "eighties". The first bridge at Lockerbie's was built on the site of the present one, some time about 1840, possibly a year or so later.

In 1825 people at Tatamagouche had little intercourse with the outside world. They were a little colony by themselves. In 1847 this was no longer true. Her ships sailed to every quarter of the globe, and to her harbour came vessels bearing the flags of a score of nations and manned by sailors of various nationalities and speaking a dozen different tongues. With the exceptions of Halifax, Yarmouth, Sydney, Pictou, and possibly a few others, Tatamagouche had as much intercourse with the outside world as any other port in Nova Scotia. Improved roads, too, led to more communication with nearby places.

In regard to early postal service, we have little infor-

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\*In 1851 Rev. John Sprott visited Tatamagouche. He writes as follows: "When I first visited Tatamagouche, thirty years ago, I crossed the French River, where the noble bridge now stands, on a cake of floating ice for want of a canoe. On the one side it has now a long range of shops, and on the other the princely mansion of the Hon. Alex. Campbell, backed by a splendid orchard and shaded by trees."



mation. Wellwood Waugh was, as we have seen, the first courier between Truro and Tatamagouche. At that time the only interprovincial mail coming from what is now the Upper Provinces, was landed at Tatamagouche. The sailing vessel "Mercury"\* made regular trips to and from Quebec. It was evidently this mail which Waugh carried as far as Truro. Who succeeded him in this responsible duty is unknown. After a time this method of bringing the mails from Quebec was abandoned, and apparently they were brought all the way by land for, we find that in 1821, the inhabitants of Pugwash, Wallace, and Tatamagouche presented a petition to the House of Assembly for a sum to be set aside to defray the expense of a weekly mail service to those places from the main post road that ran over the mountains in the vicinity of Westchester. There is no record to show that the prayer of this petition was ever granted, and we have never heard of any mail route running through those places to Tatamagouche.

About 1843, a tri-weekly mail was established between Halifax, Pictou and various points along the northern shore of Nova Scotia. A man by the name of Arnison drove this mail from Pictou to Tatamagouche. Many can yet recollect him as, driving into the village over Lockerbie's Hill, he would announce his coming by the blowing of a horn. Subsequently, James Blair, who came to Tatamagouche about the middle "fifties", drove the mail from Pictou to Tatamagouche. In Belcher's Almanac this mail, running to Pictou, Wallace and Amherst, is said to have run tri-weekly, but those whose memory reaches back into those years say that at that time the mail came through Tatamagouche but once a week. There was also a mail from Truro which at first came at irregular intervals, usually brought by a man or boy on horseback. One of the last drivers was Tim Archibald, who drove two horses tandem.

During the "sixties", when the "Heather Bell" was plying between Brule and Charlottetown, mails were received here twice a week from both Halifax and the Island.

In 1867, "Blair's Express", owned by James Blair, ran

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\*The vessel commenced running from Quebec to Tatamagouche about 1778 and was used during the Revolutionary War in particular, for carrying despatches from Sorel. A messenger was landed here and either proceeded in person over the mountain or obtained another courier.

over the mountain to Truro. We take the following from Belcher's Almanac of that date:

"Blair's Express, a mail waggon, leaves Truro for Tatamagouche, Wallace and Pugwash on Tuesday, Thursday and Saturday, returning on the intervening days."

With the opening of the railway to Pictou and the main line through Wentworth, we received regular mails from those places.

As far as we are aware, the first postmaster at Tatamagouche was Wm. McConnell, who, as we have seen, conducted a tavern where the "Stirling Hotel" is now situated. The writer has seen a letter bearing date 1843 addressed "c/o Wm. McConnell, postmaster". About 1855, possibly before, John Lombard was appointed postmaster. Four years later the office was moved up the road and kept by James McLearn. In 1863, Wm. Fraser\* became postmaster and, in 1866, Isaac Blair was appointed. Three years later, Robert Purves became postmaster, and held the position till his death when he was succeeded by his widow. At her death, in 1904, Dr. Johnson was appointed.†

The years following the depression of 1847 were busy ones for the shipbuilders at Tatamagouche. The English market was good and there arose a demand in Newfoundland for vessels of about 100 tons built especially for seal fishing. Several who had not previously gone into the business began at once building vessels of this type. The year 1857 was long known, indeed to this day, as the "big year" at Tatamagouche. In that year fourteen vessels were on the stocks at one time. Campbells, Purves, Logan, Kent, Patterson, Reilly, Robert Bryden, Wm. Blackwood, and B. F. McKay all built that year. Some had two or three. The whole shore from Lockerbie's to Ross' Point was one busy hive of industry. One vessel was built on the shore across from Campbell's Point, another one on Ross' Point, two or three at Campbells', one at the mouth of the small creek which runs through Gordon Clark's field, three or four in the yards of Kent, Logan and Patterson, and two up below James Bryden's, where Reilly and McLaren were building. This was the high water mark for ship-

\*The office was, however, not moved down the road but was kept in a little shop near where D. W. Menzie now resides.

†Besides those mentioned above, there were others who held the office of postmaster for short times. Robert Logan and Robert Cutten were two and there may have been others.

building at Tatamagouche. For a few years markets continued good and all went well. But every few years there came a repetition of the financial crises which we have already noted and then the entrance of steamers into the work of ocean transportation was gradually ruining the market for wooden sailing vessels.

On the first day of April, 1854, there occurred an unusually heavy freshet. The exceptionally heavy snow-fall of the winter had all remained on the ground until the beginning of a heavy rainstorm which commenced on one of the last days of March. Many of the bridges on Waugh's and French Rivers were swept away, and a large jam of ice formed from Patterson's wharf across to Steele's Island. The waters, in rising, engulfed the island and flooded the barn of John Steele which was built on the low slope of the mainland near the island. All his cattle were drowned. The following account of the storm is taken from the diary of the Rev. Robert Blackwood:

"A most fearful storm and freshet on the first of April, 1854. It melted the snow, raised the ice, and carried before it bridges to an alarming extent on Waugh's River. Campbell's, Murdock's and Lockerie's bridges were carried away with one general sweep. The river must, with the ice, have raised eight or ten feet. One poor man, Steele, lost thirty head of sheep, twelve head of cattle, one horse, and his buildings, to which the freshet never rose before."

One who, during the "fifties", entered into business at Tatamagouche, and who was the first to erect a shop of two stories in the village, was Stewart Kislepaugh. His was such a peculiar character that we must give him more than passing notice. His father had been a French soldier who during the retreat from Moscow had served under Napoleon. After the war, the old soldier came to Nova Scotia and finally settled on Tatamagouche Mountain. There, one of his neighbours was a man who, during the same wars had fought under the banner of England, and the old warriors rather than forget their quarrels of the past, showed a disposition to fight them over once again. Stewart, as a young man, came to work in the village, first as a clerk for Robert Purves and then for James Campbell, who ran a small store near where J. R. Ferguson now resides. Eventually he commenced business for himself. His shop was destroyed by fire. Stewart had just opened a cask of turpentine and some of the contents had been spilled



on the floor. A number of men were in the store at the time, and one of them who was smoking remarked "Stewart, you don't know the great risk you are running with that turpentine." He was alluding to the danger of fire. At the same time a lighted match fell from his hands, and, before the men could think or act, the interior of the building burst into flames. He rebuilt, this time a building of two stories, where the store of James Bonyman & Co. now stands. In 1862 this shop was also destroyed by fire. Stewart was left a poor man and, for a number of years was absent in South America. Returning, he found himself in poverty. Gone was all his former prosperity and, like King Lear, he was content to live in a mere hovel. He was a man of much intelligence, was well read and possessed a great deal of public spirit. Perhaps more than anything else he was noted for his ready wit and practical jokes. Many of his sayings and stories are still remembered and retold, always with appreciation. During his last years he lived in an old shop across the road from where D. W. Menzie now resides. A great part of his time he used in doing acts of kindness to those whom he could in any way assist. There are many today who regard his memory with the warmest feelings, and think with sadness that a personality which had so much of the finest qualities accomplished so little. "Stewart's" pump, which, due mainly to his labours, was preserved for the public, stands as his monument, and daily recalls the memory of this peculiar but zealous citizen. He died in the winter of 1894.

About 1850, James Blair came from North River to take over the hotel at Tatamagouche. He also ran the stage from Truro to Tatamagouche and Wallace. His wife was a Miss Lyons. Isaac Blair is his son.

In 1854, William McKenzie came, as a young man, from Pietou to act as a foreman in the shipyard of Archibald Patterson. He was a man strong in body and in mind, and in every way typical of the splendid, virile people which at that time Nova Scotia and Pietou County in particular, seemed able to produce. As a ship foreman he had few equals, being at all times able to hold the confidence of his men and employers; and it has often been said that he was able to get more work out of his men than any other

foreman of his time. In later days, when he retired from active work, his advice was readily sought after in matters relating to the construction of wooden ships. He died in the winter of 1911, aged eighty-seven.

The first carriage builder to come to Tatamagouche was John A. McCurdy, of Onslow. In the early "fifties", he commenced business in a shop about opposite the present Post Office. He was married to Elizabeth Bryden and lived in the house now owned by Dr. Sedgwick. His two children are Mrs. C. N. Cunningham of the village, and Gordon, who is Police Inspector of the Rainy River District. About 1860, McCurdy moved back to Onslow and Alex. McLeod commenced the same business in the shop now owned by James Perrin.

In 1854, James McLearn came from Halifax to Tatamagouche. He built the house now owned by Mrs. Menzie. He engaged in shipbuilding and built a number of vessels in the yards below where James Bryden now resides. He also had charge of the first telegraph office to be established in the village. His wife was a sister of Charles Reilly. He removed, first to California, then to Halifax, where he died.

Those who, during the subsequent years, have come to live at Tatamagouche are so well known to the public of today that to deal with them individually would be superfluous. Some are still with us; others have but recently passed away. Of those who, during or about the years 1855-65, came to Tatamagouche from various places in Pictou County, we may mention: Daniel Barclay, Alexander Matheson, and David Fraser, merchants; Alex. McLeod, carriage builder; Andrew Urquhart and George Douglas, blacksmiths; and D. A. Fraser, tailor. Others who, about these years, were in business at Tatamagouche were Archibald Mingo and Jeremiah Murphy who built what was long after known as Clark's wharf.

Concerning those who are still alive, or who have but recently passed away, the writer has, for obvious reasons, forbore to make any more than passing remarks. But a most justifiable exception may be made in the cases of Rev. Dr. Sedgwick and the late E. D. Roach, M. D. These two men were, as indeed one is today, for so many years the

leading and outstanding men of this community, that we are constrained to add a few words of tribute, imperfect as they may be, to their character and service. Both came to Tatamagouche in the fall of 1860 as young men fresh from college and entered with all the ardour of early manhood into their professional duties. Both, too, belonged to those professions which bring their members into the closest contact with the people. There is not a home in this community but has, especially in the time of sorrow and trouble, received these men as comforters and healers of soul and body. With the life and service of Dr. Sedgwick we shall deal in the chapter on the Churches and their Ministers.

Dr. Roach was a native of Cumberland County where he received his early education. After graduating from Pennsylvania Medical College, he came to Tatamagouche where he continued for forty years to practise his profession. The greater part of that time he was the only medical man residing in North Colchester. As a professional man he in his time, stood high. Though the study of medicine had, because of the progress of science, become almost entirely different at the close of his practice to what it was at its beginning, he was, nevertheless, because of his ability as a student, able to keep well up in the study of the modern methods and treatments. He was a man of mild temperament and had the heart of a child. After forty years' experience with sickness and death, he never seemed to lose his sensitiveness to pain and sorrow, and sympathy for the sick prompted him on many occasions to continue at work when he himself was far from a well man. We believe that we can say, without fear of contradiction, that no man ever held a firmer grip on the affections of the people of Tatamagouche than did "the old doctor". It is no disgrace to him to say he died a poor man. Had he received all the remuneration which he, in justice to himself, could have demanded, he would have died wealthy. His reward was not riches but rather to be held in grateful remembrance by those who had experienced his skill as a physician, or had felt the sympathy of a friend who never failed.

We have already mentioned the old Nova Scotia Militia, and traced its course at Tatamagouche as late as 1825. We shall now make a few further remarks upon this subject.



In 1827, the militia throughout the province appears to have been re-organized. The 2nd Battalion, Colchester Regiment, was to be composed of men from the northern half of the present county of Colchester. In this year the following officers were from Tatamagouche and vicinity: Capt. Alex. Campbell, 2nd Lieuts. Samuel Waugh and M. H. Wilson. Two years later the following additional names appear: 1st Lieut. Rufus McNutt, 2nd Lieuts. M. Waugh and Charles McCurdy, and Edwin Carritte, Surgeon. In 1831, Alexander Campbell was promoted to Major and Edward Langille made 2nd Lieut. In 1833, there was another re-organization and we find that the 3rd Battalion of the Colchester Regiment was made up of men from what is now the District of Stirling. We give the officers in full: Lt. Col. Alexander Campbell\*, Major R. B. Dickson, Captains J. McL. Dickson, D. Dewar, D. Baxter, Alex. Conkey, Hugh Munroe, George Ross, and D. C. McCurdy; 1st Lieuts. Edw. Langille, John McKay, M. Waugh, R. Murray, and Wm. Scott; 2nd Lieuts. John Langille, James Campbell, David Wilson, Donald Ross and D. McKay; Adjutant J. McL. Dickson; J. B. Davidson, Quartermaster. In 1841, Alex. Conkey was appointed Major and the following 2nd Lieuts.: John Lombard, Wm. McConnell, John Millar, John Lockerbie, Wm. Bryden, Ephrm. Langille, Jas. Simpson, Alex. McCurdy, John Nelson, John Hewitt, Robert Purves, Robt. Byers, Q. M. Jas. Hepburn.

Although annual drill was compulsory by law, it was not always performed. Many years the Assembly deemed it unnecessary and it was dispensed with. During the "fifties" the militia throughout Nova Scotia was lifeless, and it was not until the Fenian troubles of the "sixties" that it was revived. After the death of the Hon. Alexander Campbell, the 3rd Battalion Colchester Regiment was without a Colonel. Finally, in 1863, Alex. Conkey was appointed.

The period 1842-63 we can pass over as far as the militia is concerned as unimportant. But the "sixties" brought complications with the United States over the Civil War, which was followed by the Fenian Raids. The Government

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\*The appointment of Hon. Alex. Campbell was opposed by Wm. Waugh (son of old Wellwood Waugh) who claimed that as he (Waugh) had been Captain in the Militia since 1808 that he was entitled to the rank of Lt. Col. His claims, though presented in the form of a petition, were overlooked.

of Nova Scotia hastened to prepare the Province as best it could for the threatening dangers. The militia was re-organized and new officers appointed. In 1864, the militia in this County was increased to six battalions, the sixth being made up of men from the present electoral districts of Tatamagouche East and West, New Annan, Waugh's River, and Brule. The officers of this battalion in 1864 were as follows: Lt. Col. John Millar; Majors D. A. Campbell and R. A. Logan; Captains Arch. Campbell, Benj. Blair, Edw. Kent, Abram H. Patterson, Henderson Gass, Wm. Logan; 1st Lieuts. W. A. McDonald, Geo. Waugh, John Urquhart, Wm. Patterson and Marmaduke Fraser; 2nd Lieuts. Washington Irving; Surgeon E. D. Roach. The following became officers in the next year: Captains Alex. Williamson and David Nelson; 1st Lieuts. Robert Purves, E. L. Cutten, Wellwood Currie, Wm. Irvine, Isaac Blair and James Bryden; 2nd Lieuts. John Wilson, Isaac Reid Wm. McCully, Jas. Nelson and Jas. Kennedy; Adjutant B. Blair; Quartermaster Arch. Patterson. In 1869, the last year the militia had drill, the following new officers appear: Capt. W. A. Patterson; 1st Lieut. A. H. Patterson; 2nd Lieuts. Rod. Barclay, Jos. Sled, J. T. B. Henderson, Jas. T. Johnson, J. D. McIntosh, Hugh Harris, Geo. Nelson, and Jas. Porteous.

During these years annual drill of five days was performed. On the first four, each company was drilled by itself. The last day was taken up with battalion drill.\* On that day, which was not without high excitement, all the companies met in the village.

By the terms of Confederation in 1867, the control of the militia passed to the Federal Government. As Fenian Raids were over the Government decided to do away with compulsory drill, giving, however, to all units the right to drill if they desired. For two years the men of Tatamagouche continued to drill, and then they voluntarily disbanded.

It may be noted that in the spring of 1866, when the Fenian scare was at its height, the militia men of this community, in accordance with the Proclamation issued by the then Lieut. Governor, were under orders to prepare themselves to meet any emergency. Men were drafted from the

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\*The drill was usually held in the field back of David Campbell's house. For excitement it rivalled the day of a launch, and as a rule ended with a fight in the evening.

various companies, and did a special drill. As all the members were, technically speaking at least, on active service, they became eligible for the Fenian Raid bounty granted a few years ago by the Dominion Government.

At the same time as the revival of the militia, there was inaugurated throughout the Province a volunteer movement. By this scheme a number of men sufficient to form a company, volunteered to perform a certain number of days' drill annually for three years. In 1860-61, several units were organized throughout the Province, but it was not till '62 that the "Stirling Rifles" was organized at Tatamagouche. The officers were as follows: Captain David Campbell; 1st Lieut. Wm. Blackwood; 2nd Lieuts. W. A. McDonald and Arch. Campbell; Surgeon E. D. Roach. At the expiration of their time of service in 1866, a grand ball was given in the Town Hall by the officers and men. It was the social event of the times and was attended by all the flower and beauty of the community. The officers, for the last time, appeared in their uniforms.

In this democratic country there is, as a rule, a general aversion to anything in the nature of compulsion, particularly in regard to military service or drill. That was, in all probability one of the reasons why the Government determined to make the militia throughout Canada purely voluntary. But still, we cannot but have regret that the old Nova Scotia Militia, which had reached so high a degree of proficiency was not continued throughout the Province. Aside from the fact that it was compulsory there were no odious features connected with it. The men enjoyed the drill, where for a few days they could turn aside from the usual day's routine and mingle with and become better acquainted with their fellow men. Its physical effects were good; men stood straighter and walked with better carriage. From a military standpoint it, too, accomplished its purposes. By it each man in the community became acquainted with the rudiments of military drill. He learned to handle a rifle and to shoot straight. If, at the outbreak of the present war, there had been organized throughout Nova Scotia a militia as there was in the "sixties," it would have assisted greatly in the raising of volunteers and in the training of



the recruits. A good start would have been made long before the outbreak of hostilities.

No sketch, however short, of the shipbuilding days at Tatamagouche, is complete without a reference to the loss of the "Isabella", a small vessel of 50 tons, built in the fall of 1868 by John Millar, of the Mountain. It was early December before the vessel was completed and loaded with a cargo of lumber for South America. There are many yet alive who can well recollect her as on that December day she gaily sailed out of the harbour, and was soon lost to view on what was to prove her first and only voyage. From the day she sailed through the Gut of Canso, nothing has ever been heard of either her or her crew. Heavy storms visited the country shortly after she set sail, and it was generally believed that she was lost off the Cape Breton coast. There were rumours which were probably not without foundation, that wreckage of a vessel answering to her description had been found along that coast. On board the vessel, besides John Millar, the owner, were Tom Millar, his son; John McIntosh, of Waugh's River; and Alex. Drysdale, of the Mountain; John Toker, Jr., captain; Hector McLean, who was mate; and Ephraim Matatall.

Another wreck was that of a brigantine\* which was built by Robert Logan in or about 1863. On her first voyage she was loaded with merchandise for Newfoundland, and set sail from Tatamagouche about the last of October. On the night subsequent to sailing, the mate, who was unfamiliar with the Northumberland coast, was directing the course of the vessel and, in some way, either missed or mistook Pictou Island light. About 4 a. m. he was surprised that he was unable to see Cape George light and becoming alarmed he had all the crew called on deck. They immediately "hove-to" and while each was endeavouring to catch a glimpse of a light, they were surprised to see a high and rocky shore loom up almost alongside the ship. They had oversailed their course and were almost ashore at Broad Cove, Inverness. Frantic efforts were made to put the vessel seaward, but the heavy wind and sea made their endeavours of no avail. As soon as it was found that nothing could prevent the ship from striking, the crew lashed themselves to the yards and, after the vessel had struck, they

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\*Mary Jane (?).



From Harper's Magazine

WRECK OF THE "INDIAN CHIEF"

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remained there till the storm in a great measure had abated. In an endeavour to reach shore in a boat which was upturned the mate was drowned. He was a remarkably strong man, and it is said that he clung for twenty minutes to a rope before he was finally carried away by the high-running sea. Samuel Weatherbie of the village was a seaman on board at the time. James Tattrie, Lake Road, and the late Simon Millard were with the ship as was also the owner, Robert Logan.

But the wreck which aroused the greatest interest at Tatamagouche, and indeed no small amount of interest throughout all shipping circles, was the loss on the Goodwin Sands of the "Indian Chief" in the winter of 1880. She was not a Tatamagouche vessel, but was built and owned at Yarmouth. Marmaduke Fraser, son of William Fraser, was captain of this vessel at the time she was lost, and with him as second mate was his brother, Howard Primrose, and it was the loss of these two young men which has made the story of the wreck of the "Indian Chief" a familiar one in every Tatamagouche home.

The "Indian Chief" a ship of 1238 tons register, sailed from London on a Sunday afternoon bound with a general cargo for Yokohama. For the first few days thick weather was encountered but all went well. Early on Wednesday morning, there arose a sudden squall accompanied with rain, and in the confusion which followed, the ship struck the sands. She was made of soft wood and it was feared that she would at once go to pieces. Fires were kindled and rockets were sent up. "But all the while the wind was gradually sweeping up into a gale and oh! the cold, good Lord, the bitter cold of that wind!"\* At daybreak a lifeboat was sighted, but it was soon forced to give up the attempt to reach the stranded vessel. Through the day the ship slowly went to pieces and believing that it was only a matter of time till she would break up, the Captain ordered three boats to be launched. They were immediately engulfed and the sailors drowned. Finally all climbed to the top of the masts as a last place of refuge. There they stayed till daybreak, when a life boat rescued those who were still alive. Captain Fraser had died from exposure and cold several hours before

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\*Quotation from account written by W. Clark Russell in English newspaper.

the rescue but Howard, his brother, was still living. He was taken on board the lifeboat where he died half an hour later. He was the hero of the wreck. During the long hours on the masts he sheltered his brother as best he could and continually strove to keep up the courage and hope of all those who were aboard. The first mate, who was rescued speaking of him said: "Near him (the captain) was his brother, a stout-built, handsome young fellow, twenty-two years old, as fine a specimen of the English sailor as ever I was shipmate with. He was calling about him cheerfully, bidding us not be down-hearted and telling us to look sharply around us for the lifeboats. He helped several of the benumbed men to lash themselves saying encouraging things to them as he made them fast."\* Marmaduke and Howard Fraser surely were two men who in the sternest test the sea could give, lived up to the best traditions of the British sailor.

In December, 1867, an American schooner of 100 tons was burned in the channel of the river near Steele's island. She had been loaded with copper ore at Patterson's wharf, and grounded in the channel near the island, and before she could be floated the river was frozen across. One night, not long afterwards, she was burned to the water's edge. The first intimation which the people of the village had of the fire was when they awoke the next morning and saw on the island several tents which the crew, using the sails, had made to protect themselves from the cold of the night. No satisfactory explanation of the origin of the fire was ever given, and it was generally believed that the crew, in order to escape spending the winter in the vessel, had deliberately set her on fire. For some years after, some of her timbers could still be seen at low tide. These, however, were removed at the time of the dredging operations. Only a few years ago some of the copper, which had been half-smelted by the fire, was recovered from the bottom of the channel by the Stirling Mining Company which had taken over the interests of the old company. Two bells, which were afterwards purchased by the school sections of Barrachois and Tatamagouche were saved from the wreck. The Tatamagouche one continued to be used till the time of the building of the new school house.

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\*A notation from account written by W. Clark Russel in English newspaper.







THE BUILDING OF THE "McCLURE," 1900.  
TOLPEDOED IN MEDITERRANEAN, JUNE, 1917.

By 1870, shipbuilding had lost its place as the leading industry of the community, and at the end of another ten years it could no longer be called an industry at all. Some of the last ships built by D. and Arch. Campbell were the largest to be launched at Tatamagouche. The "Jumna", "Edith Carmichael", and "Minnie Carmichael" were vessels of some 800 to 1000 tons. They were built in Campbells' yards and were so large that their bowsprits extended over the highway that runs near the yards. The building of these ships, practically brought to an end the shipbuilding industry at Tatamagouche. Subsequently small coasting vessels were built. In 1900 and 1904, Capt. Alex. Weatherbie built the "McClure"\* and the "Unity", three masted schooners of about 200 tons each.

The decline of this industry at Tatamagouche was due, of course, to the loss of the market for wooden sailing vessels, their place in the work of ocean transportation being gradually taken by iron and steam craft. The rather premature close of this industry at Tatamagouche may have been accelerated by various local conditions, but its final close was inevitable. At River John, for instance, they continued to build ships for another ten years, though a good portion of the ship timber was obtained in the vicinity of this place. Still, it was only ten years till shipbuilding at River John met the same fate.

We may, however, before concluding this chapter, add a few other general observations upon the shipbuilding industry as carried on at Tatamagouche.

The vessels constructed varied in size from the small "Jane Ann" of 7 tons to the "Jumna" of 1000 tons. They were used, according to their size and build, for coasting, intercolonial and foreign trade. A number were built for fishing purposes, the "Newfoundlanders", for instance. The majority were built for sale in the open market but many, notably the larger ones, were built under contract for persons in the Old Country or elsewhere. The foremen, as a rule, did the designing, though when building under contract, the specifications and drafts were generally sent out by the buyers. The five classes of vessels so common in those days—schooner, brigantine, brig, barque, and full-rigged-

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\*Torpedoed in the Mediterranean, June, 1917.

ship—were all built at Tatamagouche. The ship market during those years was so fluctuating and uncertain that the greatest variance is to be found in the sums realised for like ships at different periods. There was no gradual and well ordered fall and rise in the prices, but, as we have seen, with scarcely any apparent reason or warning, the bottom fell out of the ship market and vessels frequently sold for amounts that did not cover their expenses across the Atlantic. More than one Nova Scotian shipbuilder has been ruined because of expenses which have accumulated around a vessel lying unsold in Liverpool, or other foreign ports. It may, however, be interesting to note the actual values which were placed upon a few of the many vessels constructed here. In 1834, Wm. Campbell built a schooner "Thomas Mahoney" of 94 tons. She was contracted for persons in England and was to be built for the most part of black birch and to be fully rigged. For this ship Campbell received £475 or roughly, \$2,000. The Customs returns for 1863 placed the value of the "Staffa", a barque of 309 tons at \$12,300; of the "Gertrude" brigantine of 133 tons, at \$5,300; and of the "Glen Tilt", barque of 323 tons, at \$13,000. In 1865, the "Lillie M.", a barque of 349 tons, was valued at \$14,960. These, being Customs returns, do not exactly represent what the owners received, but they fairly well indicate the value of ships built at that time. Considering the large number of ships which were built here, it is rather surprising how few shares in them were ever retained by Tatamagouche people. There were, of course, exceptions, but, as a rule, the builders seemed desirous of selling their vessels outright; and it was rarely that they retained any substantial interest. Another peculiar fact is that, while Tatamagouche was a leading shipbuilding port, it cannot be said to have been the home of many sailors. Some of her sons, it is true, have followed the sea, but, considering the large number of ships were were constructed and for the first time manned here, the number is surprisingly few. Indeed, it seems that when a vessel was launched and sold that as far as the people of Tatamagouche were concerned was the end of her.

Although this industry conferred few, if indeed any, permanent benefits upon this place and community,



still for fifty years it made Tatamagouche a busy hive of industry. From sunrise to dusk the shores from Campbell's to Lockerbie's heard the music of the singing saws and the continual din of hammer, axe and adze. In the evenings the small village presented a busy scene, men in groups gathered in the stores, or along the streets, mingling with sailors from the ships, or farmers from the surrounding districts. Rum, which was sold as a staple article by all the local merchants, was plentiful as water and tended in a great degree to make the evenings merrier and the nights more hideous.

But those days are gone, never, save in story, to return. And after all, who would call them back? Theirs was a false and transient prosperity, which before it was born was doomed by science to an early death. Shipbuilding, with all its charms and alluring possibilities, never can, as an industry, have the same solid and dependable value to a community as has agriculture. For, while the one produces only that commerce may be expedited, the other brings forth from the earth those products which are indispensable to life itself. If all else should fail, agriculture must and will go on.

## CHAPTER VIII

## THE CHURCHES AND THEIR MINISTERS

THE first service conducted at Tatamagouche by a Minister of the Gospel was in the year 1775. It was then that this community was spiritually uplifted by a visit of the Rev. James Bennet,\* an itinerant missionary of the Church of England. On the occasion of his visit he administered the Lord's Supper to twenty-eight communicants. This was only three years after the arrival of the first permanent settlers so that this number would include about all the adult persons then living in the community. Fifteen years afterwards, Mr. Bennet again visited Tatamagouche. Returning to Pictou, he lost his way and was forced to spend the night in the woods.

The first settlers, as we have already seen, were intensely religious and, though they did not have a regular minister stationed in their midst, they nevertheless held meetings of their own, and thus kept alive the strong religious principles for which they were known. In 1793, the coming of the New Lights among the people at Tatamagouche and River John caused such serious unrest, that John Langille and George Patriquin of the latter place sent for Dr. MacGregor of Pictou, who immediately answered their call. After his visit to River John, he proceeded to Tatamagouche. At the time, there were only fourteen families in the settlement, three Scotch and the others Swiss. All were Protestants, the Scotch of course, being Presbyterian, and the Swiss Lutheran, though they nearly all, if not all, became members of the Presbyterian Church. Dr. MacGregor found that the little settlement had in no wise neglected the spiritual side of life. In their weekly prayer meetings a Mr. Kelley took an active part.

"Kelley was an intelligent, able and industrious man to whom they all became much attached, and through whom they obtained instruction in the elementary branches of education. This Mr. Kelley, however, set out for Truro, but never returned. Afterwards his body was found near a pond where he had perished from cold and hunger, after having erected a slight shelter and made a fire. His loss proved a great injury to the moral and religious improvement of the people."†

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\*Mr. Bennet resided at Fort Edward (Windsor).

†Memoirs of Dr. MacGregor, page 263.



REV. ROBERT BLACKWOOD.





While at Tatamagouche, people from far and near, some even from Wallace, came to converse with Dr. MacGregor at the house of Wellwood Waugh, where he lodged during his short stay. The weather was stormy, which prevented him from doing much travelling. On Sunday he preached at the house of James Bigney which, as we have seen, stood near the east bank of the French River. So many gathered that the small house could not contain them and "when parents held up children to be baptized they had go into the open air to find standing room."\*

A few years later Dr. MacGregor again visited Tatamagouche, River John, and Wallace. This time he came around by the shore from Pictou to River John and then through the woods to Tatamagouche. In the following years he paid several other visits to this place while on his way to Wallace where a number of Scottish families had settled.

The first minister to hold regular services at Tatamagouche was the Rev. John Mitchell, who was born in the spring of 1765 at Newcastle-on-Tyne, England, where his father carried on the business of a flour merchant. He left school after receiving the ordinary common school education, and began to learn the rope-making trade. Spending his spare hours in either idleness or wickedness, his life at first was anything but a Christian one. On a Sunday, while out rowing, he was saved from drowning by what he believed to be the intervention of Divine Power. After this he became a regular attendant at church services, but at the same time he did not entirely forsake his evil ways. One day, when on the race track, to which he frequently resorted, he seemed to come to a fuller realisation of his sins, and then and there determined to give his life to the ministry.

"The next day", to use his own words, "when others were going to see the races, I went out to the fields to pray, read and meditate. The Bible became precious to me, prayer my delight, and divine contemplation exceedingly sweet to my soul."

He decided to become a minister and in the long way which led to his entry into that profession, he never faltered.

Preaching in the day time, his spare hours were no longer given to idleness but rather to study, so that by 1795 he had obtained sufficient education to enter Horton Academy.

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\*Memoirs of Dr. MacGregor, page 263.

When he completed his course at that institution, he was sent by the London Missionary Society to America. Leaving London on March 17th, 1800, he arrived at Quebec ten weeks later. He first received a call from Montreal, but preferred to go to New Carlisle, which was a poor, struggling congregation, for, to use his own words, "The cries of the poor on the Bay are more pressing than the cry of the rich in Montreal."

In 1803, Mitchell made a tour of the coast from Bay of Chaleur to Canso. On May 5th he preached at River John and then proceeded to Tatamagouche, Wallace and other places. In the same year to the great regret of the people of New Carlisle, he left them to take up his work at Amherst. When, in 1808, that congregation had so increased in wealth and number that it was well able to support a minister of its own, he bade it farewell to take up the more arduous duties of attending to the spiritual needs of River John and Tatamagouche. He resided at the former place and removed his family there in the following year. He held regular monthly services at Tatamagouche; in the winter they would meet in the larger houses and during the summer in the new frame barn of Wellwood Waugh.

Waugh was his right-hand man at Tatamagouche; besides being a regular attendant, he aided his minister financially as well. The difficulty of providing funds to pay the minister his promised salary is not confined to the present day. Frequently in addition to paying his full share, Waugh advanced money for the congregation. On his books you frequently find this entry: "To sum lente for paying the minister." The little congregation suffered greatly because of the need of a regular place of worship. The houses were all too small as well as inconvenient, and lacked the inspiration which a regular place of worship will in time possess. At various times, encouraged by their minister, the people endeavoured to erect a meeting house, but without success. Differences that could not, or would not be reconciled, arose, and the project was abandoned. At length, in 1820, Waugh, who was now not only advanced in age, but also in the material things of this world, undertook, with the aid of his sons, to build the church. The following is what he himself says about this matter:



"This settlement being favoured with the preaching of the Gospel, the inhabitants thereof concluded, as a duty indispensable and necessary, to prepare a place of public worship. Meetings were held and plans were arranged to carry the same into effect. Their resolution in this was short lived, because incoherently dividing in their opinion concerning matters of small importance, they soon desisted from their imaginary ideas, which seemed rather to frustrate than to propogate the gospel among them. Measures were again adopted for the same purpose by a contracted number of individuals but with little better success; having erected a frame adjacent to the place where the meeting house now stands, dissensions analogous to the former arose, and instead of coalescing with and supporting each other, they disunited and irresolutely desisted from the work.

"Having by these polemical controversies which were alloyed with no inconsiderable mixture of prejudice and opposition (a character unbecoming to professors of Christianity) overturned the whole system of their former resolutions, a purpose more circumscribed than the former now takes place, the aforementioned Waugh with his sons Thomas, William and Wellwood\*, independent of others, begins and carries into effect the putting up of a meeting house, a delineation of which we have in the following piece of poetry:—

"Altho. in number few we be  
 Thy Promise is to two or three,  
 We're only four here as we stand  
 We beg thy counsel and direct  
 And also be Thou the architect.  
 We'll go to work with heart and hand,  
 A house will build at Thy command.  
 No sacrifice property we desire to have  
 But free-will offering from all friends we crave.  
 On the apostle's doctrine and Christ alone  
 We lay the foundation and build thereon;  
 And from all dangers keep us free,  
 From Popery and from prelacy.  
 We pray for a blessing by Thy grace  
 On him who labours in word and doctrine in this place;  
 Let him and us preserved be  
 Until this house be dedicated a church to Thee.  
 All jarring contests we will outraise,  
 And turn them to Thy glorious praise,  
 Thy promise is, and cannot fail,  
 Against Thy Church the gates of Hell shall not prevail.  
 The ten commandments our guides shall be  
 But cannot keep one of them perfectly  
 The Westminster Confession of Faith shall be our guide,  
 And all the doctrines as they do stand  
 Covenants as they were sworn to with uplifted hands."

"It is recommended that the members of the congregation would nominate and appoint two or three of their members to be chosen annually for the purpose of inspecting and for keeping in repair the meeting house and whatever emolument may accrue from the letting of seats to be appropriated to the use of the minister, and that a minute book and register may be kept by them. It is a common thing that where a place of common worship is, the burying ground also is public, but here it is to be observed that it was determined by the proprietors of the meeting house that whoever contributed to the aid of the same should have a right to and privilege of occupying a

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\*Waugh's other son, Alexander, had died previously.

part of the burying ground, but those who did not, were to be excluded from any claim thereto. Therefore let it be known that from henceforth none may claim or have a privilege there but their proprietors, thereof, their families or those to whom they may grant permission.

Tatamagouche, August, 1820.

Contributions etc., Alex McNab, a bell."

Thus it came to pass that in August, 1820, the place of worship which has since been known as the "Willow Church" was opened for service. Disregarding the small Catholic Chapel, which was built by the French during their short stay,\*it was the first church of any denomination to be erected in North Colchester. We are at least safe in saying that it was the first church erected by a Protestant denomination in this community. It was the intention of the builders that pews should be placed therein, but this plan was never carried out and for many years the worshippers were obliged, while their souls received spiritual refreshment, to get from the wooden benches what comfort they could for their physical bodies. In the interior at one end, stood the high pulpit which for years was so characteristic of Presbyterian churches. Doubtless it, too, had the usual wide swinging doors. Before this commanding pulpit, from which old and young, through the succeeding years, eagerly heard the Divine message, sat the precentors, who in the absence of any musical instrument led the congregation in singing Psalms of David in the Scottish version—hymns in those days being debarred. Aaron Crowe, of the Mountain, who had been a music master in Halifax, was one of the precentors. Who can ever think of this old church and not imagine that he hears them singing still, the blending of the voices of men and women and even of little children as they poured forth into such verses as these:

"The Lord's my shepherd, I'll not want,  
He makes me down to lie  
In pastures green: he leadeth me,  
The quiet waters by."

or again:

"I to the hills will lift mine eyes  
From whence doth come mine aid?"

Gone are all the singers, but the words they sang live immortal.

This old Willow Church was built a little to the east of the present one, which was erected some time in the "fifties."\*

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\*At the time of the resignation of the Rev. Robert Blackwood from the Tatamagouche Presbyterian congregation, the Willow Church portion of the congregation supported him and it was then that the present church was built.







REV. HUGH ROSS

In the August gale the church suffered serious loss, its roof being carried away by the hurricane.

In the "Presbyterian Witness" of August 27th, 1859, we find the following comment upon the erection of the new church:

"The Willow Church (the old church is referred to) is gone, and so are the congregation that sat in it, the minister who preached in it, and the very willows that so beautifully surrounded and overshadowed it. Why, oh why was the woodsman's axe permitted to fell those venerable and charming trees? Surely this was an act of vandalism. The stumps are here among the graves but the willows that were wont at morn and even to weep over the dead are gone. The only consolation is that an elegant new church has succeeded the old one, and that the Gospel is still preached here faithfully to an increasing congregation."

The writer of the above quotation had great veneration for the old church which, he says, was "fragrant with the memory of good old Wellwood Waugh and all the fathers of the hamlet." He is perhaps a little severe in his attack upon those who destroyed the willows. There were, in all probability, practical reasons for such an "act of vandalism".

About 1822, Mr. Mitchell began monthly services in New Annan. We have already seen that that community was first settled in 1815 by John Bell who, in 1822, was joined by Wm. Byers, Thomas Swan, James McGeorge and Wm. Scott. These men, though few in number were accustomed to hold weekly prayer meetings either in their own houses or in the school house. The old people of New Annan often used to tell how on a Sabbath that their Pastor was not to preach there, they would skate on the ice to Tatamagouche and even to River John, attend two services and return home the same day. Owing to the increase of settlers these communities had so grown in wealth and numbers that by 1826 Tatamagouche and New Annan felt strong enough to themselves support a minister and in that year they extended a call to Rev. Hugh Ross. Mr. Mitchell continued to labour in River John till death claimed him in 1841.

"Mr. Mitchell was above the ordinary size, well formed, and sinewy; of a fair complexion and cheerful countenance. Although he made no pretensions to extent of learning, he was acute and possessed of a respectable share of general information. He was a good man, and his memory is much and justly revered."

As we have already noted in an earlier chapter, Mr. Ross was a native of Invernesshire, and in 1813 came with

his father to Nova Scotia, where he remained for a number of years in the mercantile business in Halifax. He then joined his father who had settled at or near Hopewell in Pictou County. In 1820, Divinity Hall was opened in connection with Pictou Academy. Dr. McCullough was the first professor of Theology. Four years later, Mr. Ross, with five others, completed the prescribed course and was licensed and ordained to preach the Gospel. These six men, it may be noted, were the first fruits of this institution which was itself the first Presbyterian Theological School in Canada. After his ordination, Mr. Ross laboured as an evangelist in Cape Breton until in 1826 he received and accepted a call to the congregation of Tatamagouche and New Annan.

There is no roll in existence of those who were elders and communicants at the time of the induction of Mr. Ross, but they included nearly all, if not all, of the adult members of the community for all, irrespective of their former religious beliefs, attached themselves to the Presbyterian Church. In the handwriting of Mr. Ross, still legible, is the roll of those who became members during the subsequent years. This will be found in Appendix B. We find in 1831, the following elders in this congregation: James Munroe, New Annan; Alex. Sherar, Tatamagouche Mountain; James Leaper, New Annan; Duncan Dewar, Dewar's River; Edward Langille, John Currie, and John Bonyman.

When Mr. Ross came to Tatamagouche there was but one place of worship, the Willow Church, which, as we have seen, was erected in 1820. The need of a house of worship in a more central part of his congregation was a real one, and Mr. Ross' first endeavours were to meet this need. He was successful and a church was erected\* in the north-east corne of the lot now used as the village cemetery.

Mr. Ross' duties were, to say the least, most arduous. His congregation was scattered and extended from the Head of the

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\*Exact date unknown.



Bay\* to Waugh's River, while in the interior it included all the districts of New Annan and Tatamagouche Mountain, districts which were being rapidly populated by people who expected and desired regular religious services. Mr. Ross, too, encountered difficulties which, thanks to sane legislation, do not exist today to the same degree as they did then. Liquor was openly sold, not in contravention of the laws of the land, but rather under their protection. This of itself was a great hindrance to the moral and spiritual development of the community and added greatly to the many burdens of the minister.

It was Mr. Ross who, in 1830, preached the funeral sermon of the late Dr. MacGregor. The manuscript of this sermon is still preserved, now in the possession of Peter A. MacGregor, New Glasgow, who is a grandson of the late Dr. MacGregor.

"It is written on two sides of a small sheet of paper about four by six inches, and in exceedingly small hand, with very close lines, yet clear and distinct to good sharp eyes. . . . This unique manuscript was given to Mr MacGregor by a daughter of the author. Either he must have had exceedingly keen eyesight, or else he did not use his manuscript in the delivery of this sermon."†

It may be noted that this was the usual way for Mr. Ross to prepare his sermons, a number of which are extant.

In 1840, differences arose between minister and congregation—differences which at length became so serious that Mr. Ross considering the interest of all concerned, tendered his resignation. He then joined the Synod of the Church of Scotland and became pastor of the congregation of Georgetown and Murray Harbour in Prince Edward Island. Subsequently when he relinquished this charge he rejoined the Synod of Nova Scotia.

Having completed his active ministry, Mr. Ross returned to spend the evening of his life at his old home in Tatama-

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\*The first church service held at Bay Head was in a little log school house. When the congregation grew larger, services were held by Rev. Hugh Ross of Tatamagouche in a barn owned by Wm. Dobson. A threshing floor with a table and chair furnished the convenience for the parson, hay mows as seats for the people. They did not have money at the time to go ahead and build a church; they did so by hard labour. The people united as one family from Clark's Point (at that time J. P. McIntosh's) to McClure's, decided to have a church built. They called a meeting formed a committee consisting of Geo. Johnson, James Johnson, Wellwood Johnson, Dr. McDonald, W. Dobson, D. Cunningham, Jacob Spinney and several others. The meeting resolved that every man should throw off his coat. They then went to the forest with axes and adzes, hewed a frame and built a church—a union church. The same church stands today—a union church—a united people."—An Old Timer, "Colchester Sun," Nov. 16, 1916.

†"Presbyterian Witness."

gouche, where he was welcomed by those who had been his firm friends during the days of his ministry there. He died suddenly of heart disease on the 1st day of December, 1858. It has been said of him that "he was a man of good talents, of kindly disposition, and was a clear and forcible preacher of the Gospel both in English and in Gaelic."

In 1840, a call was extended to the Rev. Robt. Blackwood, who was the pastor at Shubenacadie. Mr. Blackwood accepted the call and was duly inducted into the charge of the congregation. Mr. Blackwood was a native of Kinross, Scotland, and left that country with the intention of settling in the State of Ohio. When he reached Halifax he was persuaded that there was as much need for him in Nova Scotia as in Ohio. So he remained, and in October of 1816, was settled as pastor of the wide spread congregation of Nine Mile River, Gay's River and Shubenacadie. There he continued to labor for twenty-four years.

The call from Tatamagouche to Mr. Blackwood, with the original signatures, is still preserved. A copy will be found in Appendix C. There are no records to show who were the elders and communicants at the time of Mr. Blackwood's induction, but eleven years later, in 1851, we find that the following were members of the united session of Tatamagouche and New Annan: Edward Langille, David Williamson, John Currie, James Hingley, John Nelson, and George Shearer for Tatamagouche, and Robert Byers, Gavin Bell, and Irvine Bell for New Annan.

Mr. Blackwood, before coming to Nova Scotia, had acquired some knowledge and experience in the medical profession, or perhaps, more correctly speaking, in the administering of drugs, and so during the course of his ministry he frequently brought bodily as well as spiritual relief to the sufferer. At times he kept a diary, in which you will find such items as these:

"Jan. 18th, 1841. Mr. ———, suffering from a severe cold, bled and gave a second dose of medicine.

Jan. 23rd, 1841. Man from Purvis' cook house was bled and received two doses of medicine.

"1st February. Mr. Hugh ——— a sore thumb for a long time." etc. etc.

As a rule Mr. Blackwood prepared his sermons by writing them in full. He wrote a fine, clear hand which the student

of today will experience little difficulty in reading. He kept a collection of all his sermons with the date of delivery, etc.

Both Mr. Ross and Mr. Blackwood received but a small remuneration for their services. Scarcely ever was their salary paid in full and during the later year of their ministries at Tatamagouche their income fell far short of the promised amount. Nor was the stipend as a rule paid in cash. In the books for both of these reverend gentlemen items such as these form the majority: "By cod fish." "By 50 lbs. oat meal." "By two days' ploughing." "By 20 lbs. butter." "By days teaching children." It is not difficult to guess that John Currie was credited with the last item.

In 1852, Mr. Blackwood resigned his charge at Tatamagouche but continued to minister to the New Annan and Willow Church portions of the congregation. He then removed from his old home, near where Mrs. Crowe now lives, to the house now occupied by Charles Brown. He died on December 12th, 1857, in the seventy-third year of his age and the forty-third of his ministry. We quote the following from the "Presbyterian Witness" of the same year:

"It is said that he was a man of much mental energy; that his memory was remarkably retentive; that he delivered his discourses with a natural eloquence which rendered them peculiarly impressive and that he was charitable and liberal in his views, drawing together men of very different sects, so that it was not uncommon to see sitting under his ministry Baptists, Methodists and Roman Catholics, as well as Presbyterians."

Of those who sat in the Tatamagouche congregation during the ministry of the Rev. Robert Blackwood there are but few alive today, but these still remember the eloquence and power of this man and are willing witnesses to the veracity of the above quotation.

Mr. Blackwood was succeeded by the Rev. James Byers who, on May 31st, 1853, was inducted into the charge of the Tatamagouche portion of the congregation, which now included the village proper, French River, Brule, and that portion of New Annan which had not separated itself from the Tatamagouche congregation at the time of the resignation of Mr. Blackwood. The Willow Church portion, as we have seen, had united with New Annan.



R. L. Byers, George H. Oliver and J. Irvine Bell represented as elders the New Annan section of the Tatamagouche congregation.

In 1858, after the death of Mr. Blackwood, upon petition of Murray Waugh, John Nelson and others, the Willow Church section was once more united to Tatamagouche congregation to which it is still attached.

In 1854, during the ministry of Mr. Byers, the present village church was erected, though since that time it has been enlarged and improved. It was in that year that the name "Sharon Church" was first adopted. John Irvine, William Fraser, and Archibald Patterson were the first trustees, and the following signed the constitution: John Irvine, M. Heughen, D. A. Campbell, John McConnell, Robert Logan, John Millar, Robt. Bryden, David Gilmore, Hugh McNutt, Wm. Fraser, James Talbot, Edward Kent, James McKeen, Chas. Reilly, John Heughen, Stewart Kislepaugh, David Tattrie, Wellwood Hutchison, Arch. Patterson, John Lombard, Wm. Campbell, Robert McLeod, John Dumphy, James Tattrie, Geo. Lombard, Michael Tucker, James Marshall, Arch. Campbell, James McBurnie, Jas. Blair, James Chambers, Geo. Patriquin, Robt. McLeod, David Langille, Jas. Weatherbie, John Bonyman, Henderson Gass, Mary Campbell, John Gould, Roderick McDonald, . P. McIntosh. Of these, all have passed away, Henderson Gass, who died in the winter of 1912, being the last surviving signatory.

To cover a portion of the expense of building the church, the pews were ordered to be "sold at auction at an upset price to be put thereon". Besides the auction price, the holder of the pew was obliged to pay a yearly rent, and in cases in which the arrears in rent exceeded the purchase price, the trustees were empowered to take possession of such pew and dispose of it in any way they saw fit. The cost of this building amounted to somewhere around £580. One contribution in particular should be mentioned. Messrs. Millar, Houghton & Co., of Liverpool, England, for whom Hon. Alex. Campbell had built a number of ships, generously donated a bell which was valued at £40 sterling. This is the same bell which through the succeeding years has done such faithful service, and today,





REV. DR. SEDGWICK



although fifty years have elapsed, remains in good condition and continues to call the people of Tatamagouche to their house of worship.

In 1859, Mr. Byers resigned his charge at Tatamagouche and moved to Clifton, Colchester County, where he continued in his work of the ministry. He was a man of the finest type, gentlemanly in his ways and Christian in his character. While not gifted as a speaker to the same degree as his predecessor, he was nevertheless a sound preacher, holding the confidence, respect and regard of a community which consisted of peoples of different creeds and character. It was not the wish of his people that he should leave them; only their inability at the time to pay him the proper stipend obliged him to sever his connection with the congregation.

"Mr. Byers was a graduate of our West River Seminary and also a student at Princeton. His first pastorate was at Shelburne, where he laboured seven years, travelling over a widely extended field. The people to whom he ministered were deeply attached to him and when leaving they said of him that for compactness of composition and graceful beauties of style, he had no superior in the church. He died 21st May, 1877."\*

Shortly after the resignation of Mr. Byers, a call was extended to the then Thomas Sedgwick, licentiate, who was born in Aberdeen, Scotland. His father was Dr. Robert Sedgwick, minister at Musquodoboit. After coming to Nova Scotia, he completed his theological course at the West River Seminary and on September 19th, 1860, was ordained and inducted into the charge of the Presbyterian congregation at Tatamagouche, a charge which he faithfully performed for forty-nine years till on October 31st, 1909, he preached his farewell sermon and brought to a close his active connection with the congregation.

At the time of the induction of Dr. Sedgwick, that portion of the New Annan district which had remained with the Tatamagouche congregation at the time of the resignation of Mr. Blackwood, decided to unite with the New Annan congregation, and from that time the separation of Tatamagouche and New Annan as a congregation has been complete. This still left a large field for Dr. Sedgwick. Besides the two services which he regularly conducted each Sunday in the village church, he, as a rule, held a service

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\*Extract from Article on Tatamagouche Congregation by Rev. A. B. Dickie, in "Presbyterian Witness", Aug. 1913.

at one of the following places: Willow Church, Waugh's River, Tatamagouche Mountain, The Falls, and latterly at Balfron. Besides attending to these services and the various other duties of a pastor of so large a congregation, Dr. Sedgwick took an active part in attending to the interests of the Presbyterian Church as a whole. He was Moderator of Synod in 1885 and in 1893 was moderator of the General Assembly and has been clerk of Synod since 1886.

That Dr. Sedgwick was most successful in the discharge of his duties goes without saying. His difficulties were not always light ones. The community saw many dark and changing days but through them all the congregation increased in membership and in financial strength. At the beginning of his ministry only one hundred and twenty-five names were on the church roll; at the close the membership had increased to three hundred and sixty-eight, notwithstanding the fact that in the meanwhile the community had not increased in population. Various causes may have contributed to bring this about, but no small share of the credit must go to the man who, during that time, had in the congregation the chief post of responsibility.

In addition to his professional duties, Dr. Sedgwick took a prominent and leading place in any work for the welfare of the community. For a number of years he was a school commissioner and even after resigning that position, his interest in the school children never failed. During the course of his regular visits to the schools, he always sought to impress upon the children a better and broader sense of patriotism.

In no part of this small work has the writer felt so keenly his inability to do full justice to his subject as he does when dealing with the ministry of the Rev. Dr. Sedgwick. If it were to be told in full it might well fill the entire pages of this small volume. Only one who has lived and sat in the congregation for the last fifty years could do justice to such a theme, and unfortunately there is scarcely such a person alive today.

We believe that, with one or two exceptions, it is the longest ministry in the history of the Presbyterian Church in Canada. At its close it was a different congregation—save in name—to the one to which he had ministered forty-nine

years before. Not one who was present at the induction service of 1860 was present when, on October 31st, 1909, Dr. Sedgwick delivered his farewell sermon. Of the one hundred and twenty-five members of the congregation at the commencement of his ministry only seventeen were still alive. They were as follows: Mrs. James Semple, Miss Isabella Ross\*, Mrs. James McKeen\*, Mrs. Robert Bryden\*, Miss Margaret Bentley\*, Mrs. William Blackwood\*, Mrs. David Fraser\*, Mrs. David Williamson\*, Mrs. William Donaldson, Mrs. George Reid, Mrs. Archibald Patterson, Mrs. J. S. McLean\*, Mrs. John Millar\*, Mrs. Edward Kent, Mrs. Sutherland, Mrs. McLearn\*, and Miss Mary Hutchinson, and of these the last seven had ceased to have active connection with the congregation. It is to be noted that there was not a surviving male member either at Tatamagouche or elsewhere.

At the time of Dr. Sedgwick's induction, there were only three elders: John Currie, John Nelson, and James Hingley. In the autumn of 1860, Archibald Patterson, William Fraser, James Langille and John Clark were elected as elders. We may note the following who subsequently were elected elders: Wm. Blackwood, Arch. Mingo, Archibald Campbell, Wm. Donaldson, John Ross, David Donaldson, David Malcolm, Alex. Sutherland, Frederick Meagher, Daniel Urquhart, David Chambers, John Chambers, Wm. Kennedy, Amos McLellan, Alex. Millar, John J. Clark, Daniel McKay, and E. C. McLellan. This, however, may not be an exhaustive list:

Sunday and Monday, the 2nd and 3rd October, 1910, were days that long will be remembered at Tatamagouche, for on these days were held the Jubilee services which celebrated Dr. Sedgwick's connection of fifty years with this congregation. On Sunday, special services conducted by Rev. Dr. Forrest, Rev. Clarence McKinnon, and Rev. George Millar were held and on Monday evening there was the concluding service. Rev. Dr. Forrest occupied the chair. An address from the Presbytery of Wallace was read by Rev. Mr. Fitzpatrick of New Annan, and one from the congregation by R. D. Malcolm. These were accompanied by a gift of \$500 to Dr. Sedgwick, and a gold brooch to Mrs. Sedgwick.

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\*Since deceased.



The Address of the Committee appointed to represent the Maritime Provinces was read by Dr. John McMillan.

"It referred to the high esteem in which Dr. Sedgwick was held by his brother clergymen, to his kindness of heart, gentleness of manner, and unwavering faith in the old Gospel; to his strong sense of honour and duty, ability as a preacher, and earnest and untiring devotion to the interests of the church and its work."

This address was accompanied by a further gift of \$300.00 from his friends in the Synod.

"Dr. Sedgwick made a dignified, humble and touching reply, expressing his heartfelt appreciation of the kind words and gifts of his friends. One thing in the address expressed the exact truth—the most kindly and generous appreciation in word and gift of the character and work of his dear wife."\*

Other addresses were by W. A. Patterson, who welcomed the visiting friends, Hon. B. F. Pearson, Judge Patterson, W. D. Hill and others.

Though no longer actively connected with the congregation, Dr. Sedgwick is still residing in Tatamagouche and continues to give his congregation of the past that advice and those words of wisdom which can only come from one whose sound judgment has been coupled with years of experience. The least we can say of him is that now, even perhaps in a greater degree than ever, he holds the respect, admiration and affection of those with whom he has been acquainted.

The people of Tatamagouche, like the people of every other small village, have on divers occasions been rent asunder by controversies and divisions which for a time formed breaches which seemed almost irreparable. But among the various religious denominations at Tatamagouche such controversies and disputes are happily removed. Ever since the day that old Wellwood Waugh unfurled the banner of his mother church, the Presbyterians have been in overwhelming preponderance, for, as we have already seen, they were able as early as 1826 to obtain and have residing in their midst a permanent minister. At his church and that of his successors all denominations have attended and have been welcomed.

In 1867 the Episcopalians felt themselves strong enough to erect a church where they could carry on their own form

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\*Quotations are from a report of the Jubilee Services in the "Presbyterian Witness," October 8, 1910.

of worship. In their endeavour they had nothing but the best wishes from their Presbyterian friends. In the erection of this church at Tatamagouche, the name of Mrs. Irvine stands out most prominently. She it was who, most indefatigable in her efforts, finally saw partial success crown her endeavours.\*

Before this time they had had occasional visits from the Rev. Charles Elliot, who became Rector at Pictou in 1834, and in whose first parish was embraced the whole of the North Shore from Pugwash to Stellarton. In 1865, he retired from active work and returned to England, where he died a few years later. Rev. Mr. Kaulbach succeeded Mr. Elliot as Episcopal Minister at River John, and after the completion of the church at Tatamagouche, held regular services there. After four years' service, Mr. Kaulbach removed to Truro. He was afterwards appointed an Archdeacon. He died in March, 1913.

Rev. J. L. Downing succeeded Mr. Kaulbach and as part of his work he continued to hold services at Tatamagouche, during the last years in summer months only. Unfortunately, the congregation became weaker rather than stronger. Death removed many of the older members who had been most active in the work of the congregation. Many moved away and none came to fill their places. Others allied themselves with the Presbyterian Church. William Buckler was one of the most active supporters and a most faithful attendant. After his death in 1900 no more services were held. Mr. Downing continued for thirty-seven years as Rector at River John. He died April, 1912.

In Tatamagouche there were always a small number who favoured the doctrines of John Wesley; but it has not been more than thirty years since they have had a place of worship of their own. The late Alex Bonyman was one of the leading members of this congregation, which is a part of the River John circuit. Twice a month services are held here by the minister stationed in that circuit. The ministers with their year of appointment are

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\*"After much consultation about ways and means, it was determined to build a church at Tatamagouche to accommodate 175 worshippers. Through the exertions of friends at Charlottetown, Pictou, Halifax, Truro, and Lunenburg, and the hard work of the people in the Mission itself, two successful bazaars were held and the church was begun in 1866. It was finished and ready for consecration in March, 1867."—"History of St. John's Church," Truro, N. S., by Rev J. A. Kaulbach.

as follows: 1891, Rev. Wm. Nightingale; 1893, James B. Heal; 1895, Donald Farquhar; 1899, Charles M. Mack; 1903, C. H. C. McLaren; 1905, Hibbert R. Baker; 1909, Dr. G. J. Bond; 1911, H. B. Townsend; 1914, Ernest Ploughman.

For a number of years, Rev. Robert McCunn, of River John, held services at Tatamagouche for those who were members and adherents of the Established Church of Scotland. No church was ever built, but regular services were held in the Town Hall. At the time of the union, the members of this church at Tatamagouche wisely decided to join the congregation of Dr. Sedgwick, in which they became loyal and useful members. Among those who were active in support of the Established Church at this place we may note: Robert Purves Sr., William McKenzie, Alex. McLeod, Andrew Urquhart and George Douglas. These, all came to Tatamagouche from various places in Pictou County. Mr. McCunn, after the union, continued to minister to the congregation in River John, which for some time did not enter the union. He died in 1895. Mr. McCunn was an able preacher. His ability as a student was far above the average and his course at college was a most distinguished one. It has been said of him: "To his own congregation he was loyal; to other people ever charitable and ready to be helpful."\*

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\*See "River John and Its People", by Rev. G. Lawson Gordon.







ALONG THE SHORE, TATAMAGOUCHE, N. S.



TATAMAGOUCHE RIVER AND HARBOR

(1) ROSS' POINT; (2) WETHERBIE'S POINT; (3) MALAGASH; (4) STEELE'S ISLAND, (5) OLD BURYING-GROUND.

## CHAPTER IX

1870-1917

IN the preceding chapters have been briefly recorded the most important events in Tatamagouche up until the decline of the shipbuilding industry. To bring this short sketch to a close, nothing remains but to note a few of the many changes and events since that time.

The greatest change is undoubtedly found in the industrial life of the village and community. Then, shipbuilding was the main industry of the place. Farming, of course, was carried on but there were only a few who devoted all their time and efforts to this industry. The farms, as a rule, were neglected and yielded but poor returns to the half-hearted efforts of the men who were primarily interested in the shipbuilding and lumber industries. The entrance of steamers as a real factor in the commercial world soon destroyed the English market for wooden sailing vessels. About the same time the Newfoundland market for fishing vessels failed, so that by the "eighties" no ships were built at Tatamagouche for foreign markets. A few small ones for local coasting were the only product of the shipyards of that date.

The depletion of this industry had for a while a disastrous affect upon the place. Men for the first time found that they were unable to obtain remunerative employment. Numbers at once left to obtain work in the United States and elsewhere. Others, mostly those who were older and who could not well leave, returned to farming. From this for years they were able to make but a poor living. The farms had "run out" and while there was as yet no home market for farm produce, the American market was closed by a high tariff. Prices were low and nearly all the pay for produce was taken in goods from the stores of the local merchants. Cash prices were the exception rather than the rule. Those were the days when, to use the rather vernacular expression, "You couldn't pick up a dollar in every cow track."

The lumber industry had also declined. The first settlers in their mad haste to clear and cultivate the land, looked upon the forest as their natural enemy and attacked it, as



has been said, with "fire and sword". Valuable timber land was, only too often, by laborious effort converted into farms which were to prove valueless for agricultural purposes. The lumbermen showed but little better discretion. It never seemed to occur to them that the forests, vast as they then were, would eventually be exhausted. The result was that by the "nineties" the stock of original timber had become scarce, and now practically all that is cut is second growth. Of late years the market for timber has so increased, and prices have so advanced, that though the quality of the timber is inferior to that of thirty or forty years ago, the total value of an average year's cut is probably greater. During the last few years lumber shipments from Tatamagouche have been abnormally large.

In the early days all the lumber was sawn by small water mills. Later on the stationary steam mill came into use. D. and Arch. Campbell, about 1870, had a steam mill\* erected on the bank of the French River near their shipyards. This continued to give employment to a number of men until it was finally closed down at the death of Archibald Campbell in 1891. John Bonyman & Sons are yet operating a small saw mill in connection with their wood-working factory. The only other attempt at sawing in the village was by Joseph and Arch. Langille, of New Annan, who, in 1897, erected and for a year operated a small mill on the shore adjacent to Patterson's wharf. David Malcolm also ran this mill for a year. Today nearly all the lumbering is done by portable steam mills which, in winter time can be moved into lots that have a good second growth. The Maple Leaf Lumber Company are the largest shippers from this place. Wm. Swan & Sons make yearly shipments of over a million feet.

In the old days, the lumber was rafted out of the harbour and loaded in barques and other large vessels which were unable to come further than the bar. Market was found chiefly in the Old Country, but occasional cargoes were sent to the West Indies and South America. After the opening of the railway, lumber was shipped either to Pugwash or Pictou, and there loaded upon steamers or vessels bound for the Old Country. The only lumber shipped directly

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\*Also a grist mill.



W. A. PATTERSON  
MEMBER PROVINCIAL PARLIAMENT 1874-86  
MEMBER HOUSE OF COMMONS 1891-6





from the wharves was in small vessels which were able to sail up the river. This was for the Prince Edward Island market. This trade still continues.

It has been in agriculture that the greatest progress has been made. The fertile valleys of the French and Waugh's Rivers and the undulated slopes of the harbours of Tatamagouche, Brule and Barrachois, now form one of the most prosperous farming communities in Nova Scotia. But it was not without discouraging days that the farmers reached the prosperity of today. The decline of shipbuilding, as we have seen, forced men from necessity to return to their farms and in the majority of cases it was only after years of unprofitable labour that the farms were worked into better shape. With the development of the coal mining and the various other industries throughout Nova Scotia, particularly in Cape Breton, Pictou, and Cumberland Counties, came a ready and convenient market for farm produce. The building of the railway in the year 1890 was a great boon to the farmers, as it was the means of permitting them to market their produce whenever and in whatever manner they chose. Previous to this time, the merchants or farmers before they could make shipments, were obliged to wait until a vessel was ready to sail, or until there was enough produce to bear the expense of an eighteen mile drive to Wentworth, the nearest railway station. Improved methods and the latest implements have also been introduced into the farming of this community. As long as the good markets keep up, and the farmers continue to give their undivided attention to this industry, there is every prospect that it will continue to be in the future, as in the present, the basic industry of this community

Then there has been a great change both in the business men and in the business methods. Such names as Campbell, Purvis, Blackwood, Logan, Millar, once so common here that it might be said that they were synonymous with the name Tatamagouche itself, have all passed away from the mercantile life of the village. In fact not one male of these names is today residing at Tatamagouche. In the days of shipbuilding, the credit system in Tatamagouche, as elsewhere throughout Nova Scotia, was carried to the extreme limit. The builders themselves often sold their vessels

on credit. In the meantime their employees obtained goods out of the store, which nearly every shipbuilder ran as part of his business. Often the men would, so to speak, "over-draw their account" and become indebted to their employers. Next year, to square the account, they would be given employment. In some cases this went on from year to year. The result was that the employee became discouraged with the prospect of being always in debt and failed to put his best endeavours into his work. The credit system as it was then carried on was unprofitable to both employee and employer. While this system has not by any means ceased, it is not carried on to such an extent as before. Farmers and merchants now receive cash for all their products, while the labourers in the lumber woods or elsewhere receive monthly wages, so that now cash prices, which were once the exception, are the rule.

Then in the professional life of this little village there has been almost a complete change. Only the venerable Dr. Sedgwick, who came here in the autumn of 1860, still remains. Since that time he was the only minister permanently residing in Tatamagouche until in 1906 when Rev. Wm. Forbes came here as one of the pastors of the Presbyterian congregation, and four years later, on the retirement of Dr. Sedgwick, assumed the full pastoral charge of that congregation.

In the medical profession\* there have been many changes. Dr. E. D. Roach, through failing health, was forced to give up his practice in the spring of 1901. Dr. D. M. Johnson and Dr. J. W. Clark practised here till their deaths in 1907 and 1913 respectively. The former was a graduate of the Nova Scotia Medical College, and the latter of McGill with a post-graduate course at Edinburgh. Dr. E. B. Roach practised here from 1901 till 1906, when he removed to

\*The first medical man to come to Tatamagouche was an Englishman, Dr. Edward Carrite of Truro. He never resided at Tatamagouche, but was in the habit of making fortnightly visits. He would leave medicines and instructions with Mrs. Campbell, who saw that they were properly administered. In 1829, we find his name as surgeon in one of the local Militia units. Young Dr. Anderson, of Pictou, after Carrite's time, came to Tatamagouche and lived in the old Williamson house. About 1840, came Charles Creed, M. D., from Halifax. He lived first in the house now owned by Mrs. Spinney, but subsequently moved across the French River. He removed to Pugwash. Then came a Dr. Henry Kirkwood of Pictou, and Dr. Marshall. The latter, who was a son of Judge Marshall, Sydney, continued at Tatamagouche for some time. He lived at Mrs. Irvine's where he died in 1860 at the early age of thirty-four. During the "seventies" and "eighties" other medical men made short stays. They were Drs. McLean, Baxter, Kent, and Creelman.

Halifax. Dr. Dan Murray succeeded him, and in 1914 took into partnership with him Dr. C. L. Gass, one of our own Tatamagouche boys.

We have only had one member of the legal profession at Tatamagouche. J. J. McKay, a graduate of Dalhousie Law School, lived and had an office here from 1900 till his death in 1911.

Of the early school teachers we have already noted Robert McBurnie and John Currie. The first school house in the village was situated in the field of Wm. Campbell near McCully's Hill. John Currie taught here for a number of years. Afterwards he had school in his brother's house at McCullough's. This school was attended by all the youth of the village. His last school was held on week days in the Willow Church. When the old schoolhouse on McCully's Hill had fulfilled its days of usefulness, a new one was built with two rooms. This was the one which, till only a few years ago, did service as the public school. As a rule two teachers were employed. The site for this building was given by Alex. and Wm. Campbell who used this means to prevent it from being moved further up the road. It is impossible to give a complete list of those who during the succeeding years have instructed in this building the youth at Tatamagouche, but among those who subsequently have entered one profession or another, we may note: the late Alex. McKay, who was supervisor of Halifax Schools; Dr. Collie, of River John; W. M. Ferguson, barrister, of Truro; Rev. George Millar, of Alberton; Rev. Wm. Cunningham; Rev. Wm. McKay; Dr. Lawson; W. A. Brittain, Ph. D.; Dr. Dan Murray; H. S. Patterson, barrister, of Calgary; H. W. Menzie, barrister, of Lethbridge; and Robert S. Campbell, barrister, Swift Current, Alberta. The new building was built in the summer of 1912, but not without controversies which we are happy to pass over.

Of the many events which have happened at Tatamagouche during these years 1870-1916, the most important and far reaching in its consequences, was the opening of the Oxford and Pictou Branch of the Intercolonial Railway. This branch running through the village, at length gave it railway facilities. The project was first undertaken in 1883 by a company known as the Great European Railway Company. The concern

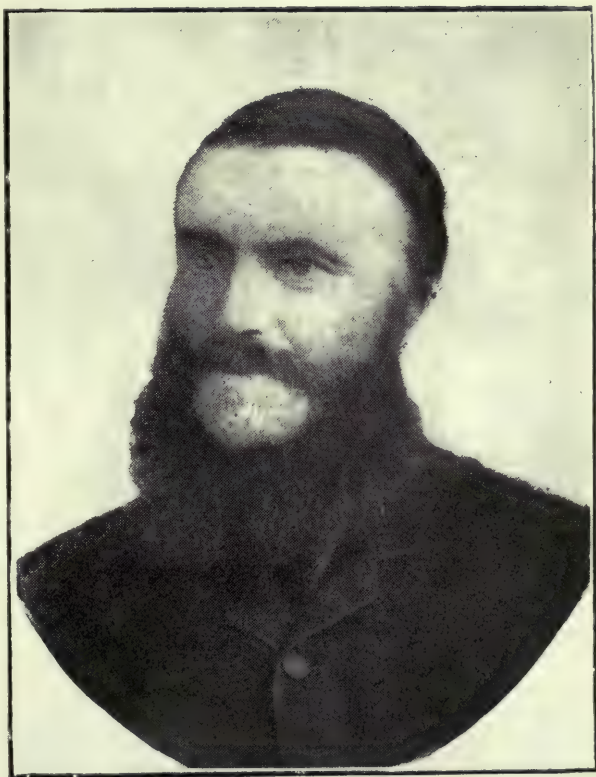


was most unfortunate and after no small outlay it was forced in July of the same year, to abandon the undertaking. The Federal Government, in 1889, took over the scheme with the intention of utilising the branch as a short line from Moncton to Sydney. Unfortunately, heavy grades and poor construction work destroyed the original purpose and the branch is now fulfilling only its secondary object of supplying rail communication to the people living along its route. It may be said, however, that of late years the original project of using this branch as a short line to Sydney has been once more revived, and we believe was only prevented by the outbreak of the present war. The first train to pass over the line was in July, 1890.

Of the many benefits and conveniences accruing to Tatamagouche because of rail communication with the outside world, we shall say nothing. They are surely self-evident.

In 1883, the village was visited by a fire which destroyed four of the largest shops, which were situated in Main Street, just west of the Public Lane. The fire commenced during the night in the shop owned by Jeremiah Murphy and then occupied by a man by the name of Asa Slack. It quickly spread on the one side to the shops of David Fraser, then occupied by J. W. Cassidy, and of John Millar, and on the other to the shop belonging to the estate of Alex. Matheson. All four shops were totally destroyed. The exact cause of the fire was never ascertained, but at the time and afterwards there was a suspicion that it was of incendiary nature. The shop of Stewart Kislepaugh, which was next to Matheson's narrowly escaped. George Clark's store was also in danger. John Millar was the only one to rebuild.

During a night of May, 1905, the village was visited by another fire. Shortly after midnight, fire was observed in a shed at the rear of the shop of George Clark. Alarm was given, but before any number of the citizens could gather it was seen that the shop was doomed. The general store of David Nelson was the next to catch, and was soon a prey to the flames. In the meanwhile, the fire had spread to the shop formerly owned by John Millar and then owned by Alex. Fraser. It too was burned to the ground. The office



GEORGE CLARK  
MEMBER PROVINCIAL PARLIAMENT 1886-94





of the late Dr. Roach, which was adjacent to Nelson's store, was the other building to be destroyed. The night was one of almost perfect calm; what little wind there was being off the village. Only this prevented greater destruction. The origin of this fire has never been ascertained.

During these changing years, there have been many other events of interest and importance which can well demand further time and space, but we shall be content to add merely a word or more on the Tatamagouche of today.

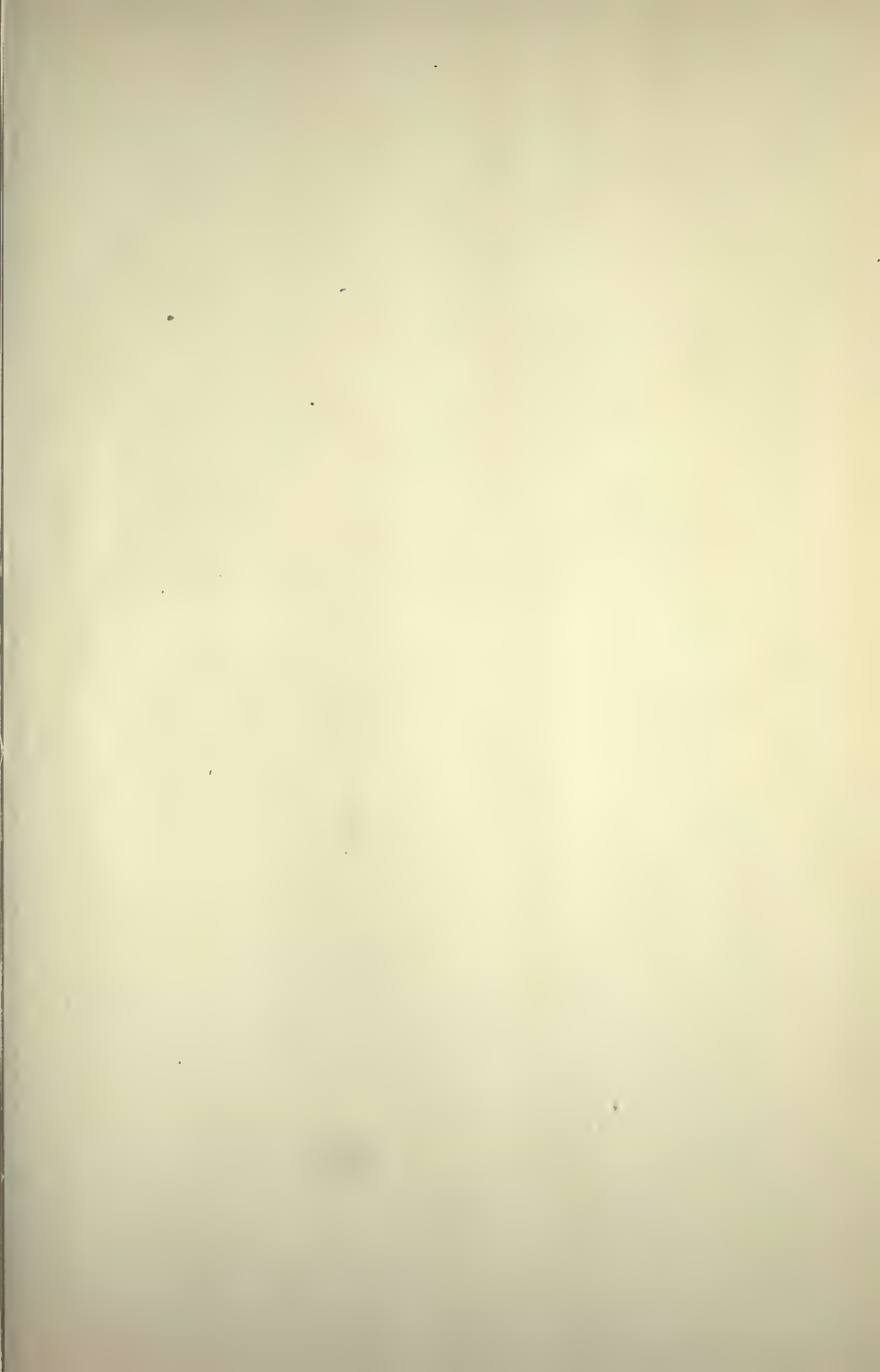
Snugly situated on the banks of the river, it is in every way a typical Nova Scotian village. It has its dozen stores, forges, churches, a school, town hall, hotel and all those other buildings which are to be found in a village of like population. Its people are prosperous, but not overburdened with the riches of this life. As Longfellow said of the village of Grand Pre, we may say of the village of Tatamagouche: "There the richest was poor, and the poorest lived in abundance." Real luxury and real poverty are both strangers to our people.

For natural beauty, the village of Tatamagouche takes second place to none in Nova Scotia, but when we link up to this beauty, the historic associations of the past, surely its charms are enhanced many fold. In storm or calm, how can we look upon the waters of the harbours and rivers and yet close our minds to the memory of the stirring deeds which happened upon their bosom, and of the brave men who toiled along their shores. Voluntarily, or involuntarily, we think of the stealthy Indians who silently drove their canoes through the water as they sped on their errand of cruelty; of the Acadian farmers who dyked the shores, felled the trees, and turned the sod; of the strong men who preferred the hardships and the dangers of the wilderness, to the bigotry and tyranny of Church and State; and of those pioneers from whose lips our hills and shores first heard the accents of Scotland, and who fostered here anew the traditions and glories of their native land.

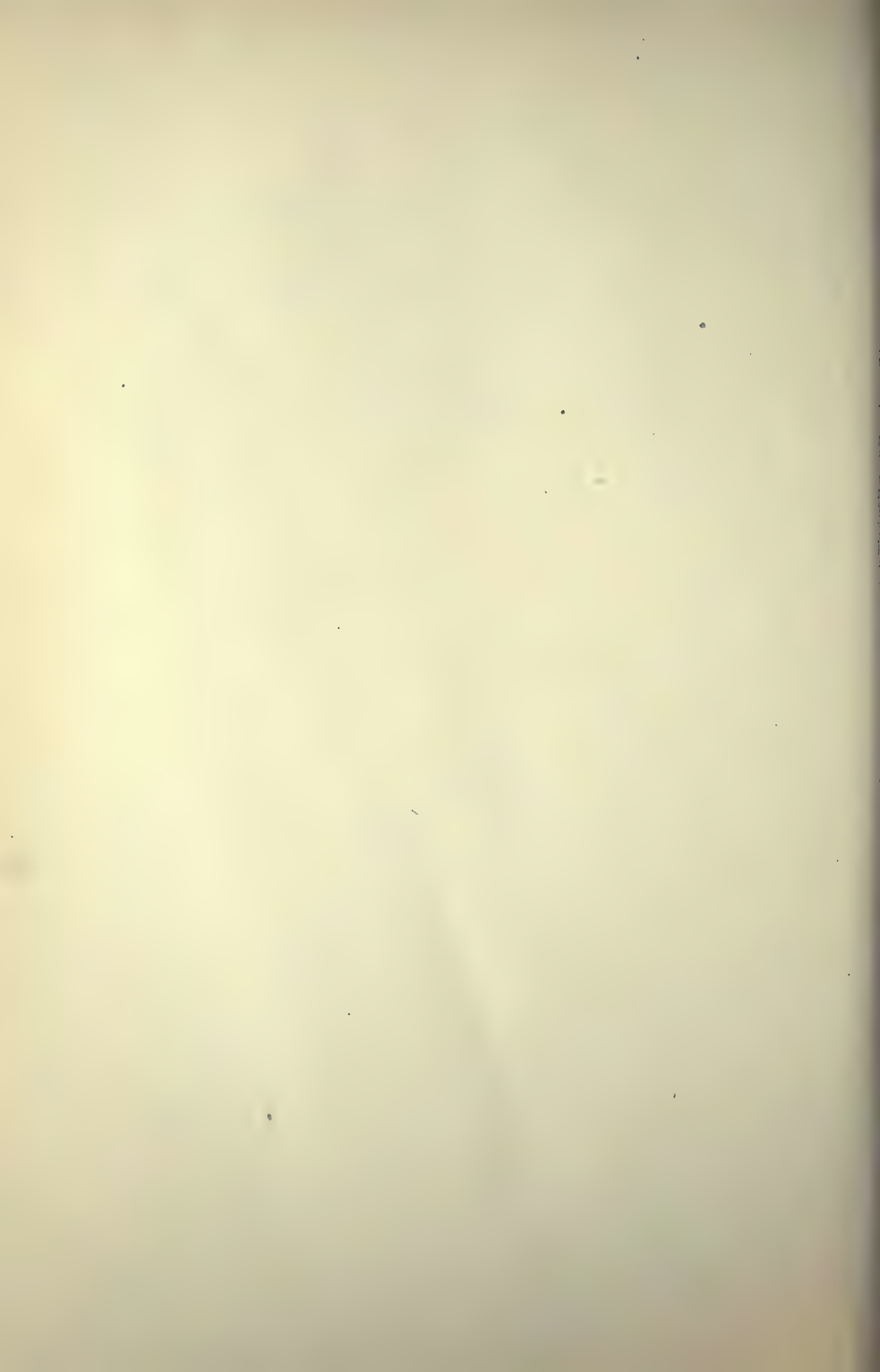
For those who were born and spent their childhood days here, Tatamagouche has its double charm. To them every turn of the brook, every hill, road and lane, every foot of the shore, recalls incidents of the care-free days when, in the healthy atmosphere of old Tatamagouche they grew to

manhood or to womanhood. To them earth can never nearer approach heaven, than when in the delightful days of summer along its shores, they drink in the soft, saline breezes fresh from the broad Gulf of St. Lawrence, or when, wandering on the sunny hill slopes they catch the intoxicating odour of the clovered fields.

Of the future the writer will say nothing save to express the wish that in the years to come we, as a community, shall not in any way prove unworthy of the men and women whose quiet heroisms made possible our present life of plenty and comfort.







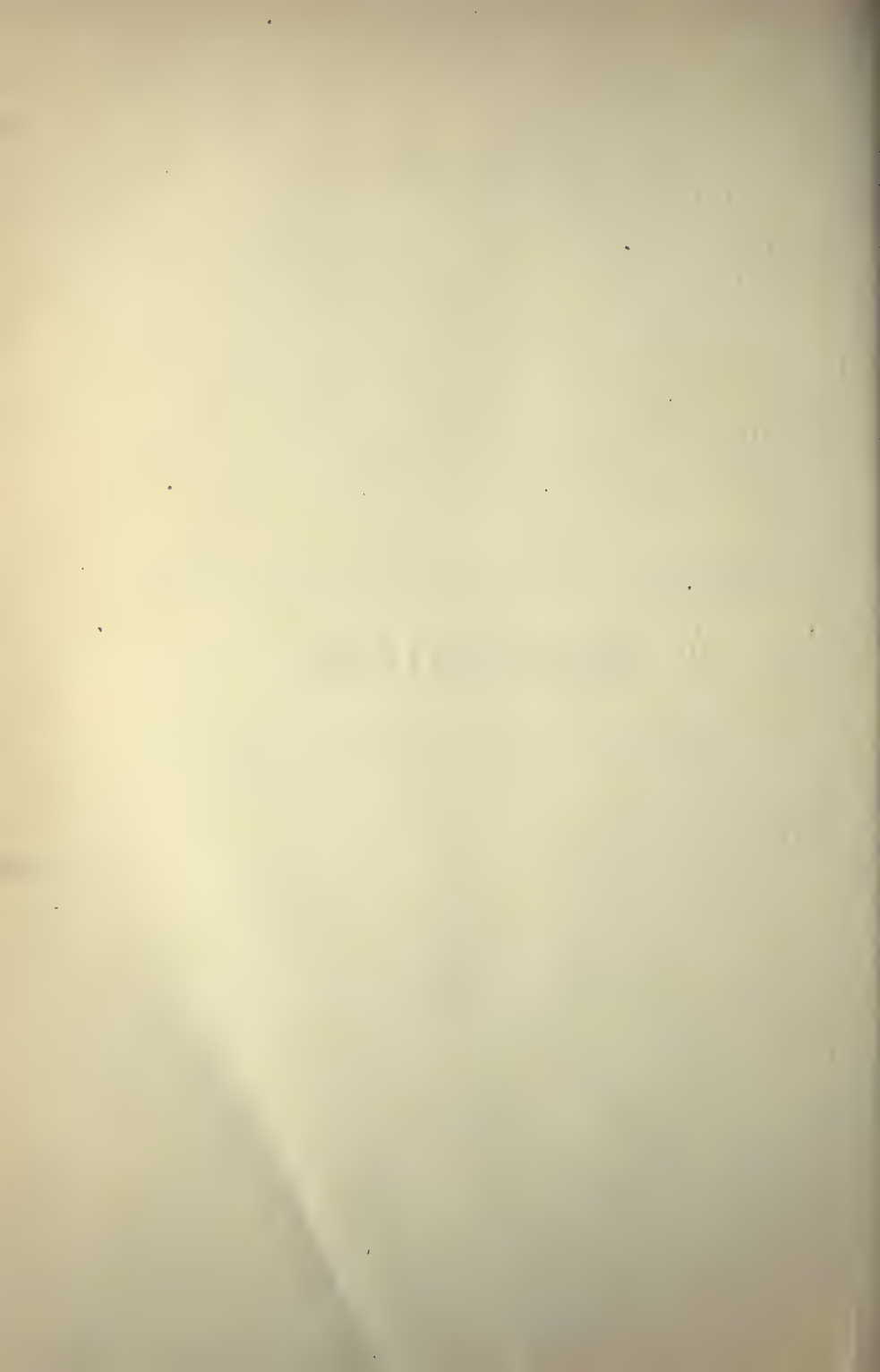
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## APPENDICES

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## APPENDIX A

## THE DESBARRES GRANT

August 25, 1765. To all whom these presents shall come, Greetings. Know ye that I, Montague Wilmont, Esquire Captain General and Governor in Chief in and over His Majesty's Province of Nova Scotia or Acadie and its dependencies, vice Admiral of the same etc. By virtue of the power and authority to me given by his present Majesty King George the third and under the great seal of Great Britain and pursuant to the order of His Majesty in Council Dated the 11th day of July 1764 have Given, Granted and Confirmed unto Joseph Frederick Wallet DesBarres, Esq., his heirs and assigns a Tract of land situate, lying and being beginning at the Eastermost Point of a Creek in the river or Harbour John, thence Running South 480 chains on ungranted lands, thence west  $15^{\circ}$  north 480 chains on ungranted lands, thence north  $12^{\circ}$  West, 530 chains on ungranted lands to a point on a stream near the head of Tatamagouche Bay thence back as the shore runs to the before mentioned boundaries, containing in the whole by estimation, twenty thousand acres with allowance for roads etc. according to the plan hereto annexed, with all and all manner of minerals unopened, excepting mines of gold silver and coals\* to have and to hold said granted premises with all privileges, profits, commodities, and appurtenances there unto belonging unto the said Joseph Frederick Wallets DesBarres, his heirs, assigns forever yeilding and paying by the said grantee his heirs and assigns which by the acceptance hereof he binds and obliges himself his heirs, executors and assigns to pay to His Majesty George the third his heirs and successors or to the Commander in Chief of the said province for the time being or to any person lawfully authorized to

\*It is to be noted that copper is not reserved to the Crown. This is an unusual provision as in nearly all other grants the Crown reserved all copper ores. We do not think that this provision in DesBarres's grant was the result of chance. He was evidently aware of the indications of copper on Waugh's and French Rivers and saw to it that this unusual provision was inserted in the grant. The result of it is seen very plainly during recent years. Land owners on the DesBarres grant having acquired the rights of the original grantee have sold their rights in copper mines to some of the various companies which at one time or another during the last forty years have been working the mines. Owners of land granted by the Crown under the ordinary provisions acquired no rights in the copper and have found that the companies by obtaining a lease from the Crown were at liberty to remove all the copper ore from the premises.

receive the same for his Majesty's use, a free yearly quit rent of one shilling†—fathoming per acre for one half of the granted premises within five years from the date hereof the whole to be payable within ten years from the date of the grant and so to continue yearly here after forever and the said grantee binds and obliges himself, his heirs and assigns annually to plant five acres of the said land with hemp† and to keep a like quantity of acres planted during the successive years and the Grant here by made is upon this further condition that if said grantee shall not settle the said grant of land with Protestant settlers in the proportion of one person for every two hundred acres within ten years from the date herein then this grant is to revert to the Crown, and the Governor.

## APPENDIX B

### COMMUNICANTS TATAMAGOUCHE PRESBYTERIAN CONGREGATION 1828.

Irving Bell  
William Byers, Sen  
Mrs. John McKeen  
Donald McIntosh  
Mrs. Donald McIntosh  
Mrs. Angus Kennedy  
Mrs. Dewar, Sen.  
Mrs. Duncan Dewar  
Mrs. Alex. Dewar  
Barbara Waugh  
Sarah Waugh  
Mrs. Chambers, Sen.  
Edward Langille  
Frederick Hyndman  
Mrs. Tom Waugh  
Mrs. William Currie  
Jeremiah Murphy  
Alexander Dewar  
David Baxter  
Gavin Bell  
Mary Currie  
George Tattrie  
Mrs. George Tattrie  
George Smith  
Mrs. Wm. Hyndman  
Mrs. James Munroe  
John Hingly  
Mrs. Gavin Bell  
Mrs. George Stewart

George Stewart  
Hugh McDonald  
Mrs. (Rev.) Hugh Ross  
Mrs. James McConnel  
Mrs. John Bell, Sen.  
Mrs. Newcombe (Wallace)  
Mrs. Lyons (Wallace)  
Mrs. Baxter, Sen.  
Mrs. John Currie  
James McConnel  
Mrs. George Langille  
John Richards  
Simon Matatall  
Mary Byers  
James Bell  
William Bell  
Mrs. Francois Wilson  
Mrs. Alex. Shearer  
Mrs. William Waugh  
Mrs. Samuel Waugh  
John Byers  
Mrs. William Byers, Sen.  
Mrs. George McKay  
George McKay  
Enock Stevens  
Mrs. Wm. McConnel  
Mrs. Alex. Campbell, Esq.  
John Biggar  
Mrs. John Biggar

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†These provisions were never fulfilled.

APPENDIX B—*Continued.*

Helen Waugh  
Mr. Mitchell

Mrs. Mitchell  
Miss Mitchell

1831

John Johnston  
Mrs. John Johnston  
Miss Drysdale  
Robert Byers  
John McKeen, Jun.  
Robert Bell  
William Waugh, Sen.  
Ann Kennedy  
Mrs. Bonyman  
John McCombie  
Robert Stevens  
Janet Bell  
Mrs. Stewart McConnel  
Mr. Forsyth  
Mrs. John Henderson

Susan Patterson  
James Munroe  
Edward Langille  
John Bonyman  
John Currie  
Duncan Dewar  
James Leaper  
Alex. Sherar  
James McGeorge  
Mrs. John Oliver  
Mrs. David Baxter  
Christopher Carruthers  
Mrs. Christopher Carruthers  
Sam. Waugh

1833

Mrs. John Wilson  
Mrs. David Wilson  
Jane McCombie  
Mary McKay  
Lavinia Drysdale

Sarah (?) Graham  
Ephraim Mattatall (Lake)  
George Langille  
Mrs. George Langille  
John Langille

1835

Mary McGeorge  
Beaty Swan  
Robert Nelson  
Mrs. Robert Nelson  
Margaret McKeen  
Susana McKeen  
Mrs David Tattrie

Mrs. Jeremiah Murphy  
Mrs. William Dumphy  
Mrs John Oliver, Sen.  
Edward Bonyman  
——— Cooper  
Mr. Forsyth, Sen. (Wallace)  
Mr. Sloan [?], (Wallace)

## APPENDIX C

CALL EXTENDED TO REV. ROBERT BLACKWOOD

Tatamagouche, Nov. 4th, 1840.

We whose names are subscribed, Elders and members of the united Presbyterian Congregation of Tatamagouche and New Annan with others who adhere to the Westminster Confession of Faith as received by the Church of Scotland and the Presbyterian Church of Nova Scotia, taking into serious consideration our destitute situation through want of a fixed Pastor to whom we can with confidence commit the oversight and inspection of our souls being fully apprised



by good information and our own experience of the piety, prudence, literature and other ministerial endowments and qualifications of you the Rev. Robert Blackwood at present a member of the Reverend the Presbytery of Truro and the suitableness of the gifts bestowed upon you by the Head of the Church for our edification. We do hereby invite, entreat and Call you to come over to us and to help us by taking the charge and oversight of our souls and discharging the various duties of the ministerial office among us. And we do hereby promise you all due subjection and encouragement in the Lord. And we also bind and oblige ourselves to afford you all necessary support and subsistence according to your station and rank in society. And we also humbly desire and entreat the Rev. Presbytery of Pictou to whom we present this our Call to sustain the same and to take the requisite steps with all proper expedition in order to the settlement of the said Reverend Robert Blackwood among us as soon as possible.

John Currie  
 John Bonyman  
 Edward Langille  
 A. Campbell  
 Samuel Wetherbie  
 James Campbell  
 James Hepburn  
 Robert Cooper  
 Danford Patriquin  
 John Patriquin  
 Ephraim Mattatall  
 George Waugh  
 Edward Bonyman  
 William Bryden  
 James Bonyman  
 William Lombard  
 William Campbell  
 Murray Waugh  
 James Hingley  
 Donald Waugh  
 George Henderson  
 James Drysdale  
 John Nelson  
 Levi Mattatall  
 George Tattrie  
 James Chambers  
 James Simpson  
 Charles D. McCurdy  
 Eben  
 George Patriquin  
 George Mattatall

John Langille  
 David Langille  
 John McKeen  
 John Lockerbie  
 William McConnel  
 George Cooper  
 John Ross  
 James Drysdale, Jun.  
 Eliva  
 Jane McDougal  
 Olivia Campbell  
 Mary Campbell  
 Margaret Upham  
 Jane McConnell  
 Elizabeth McConnell  
 Susanna Bryden  
 Alex. Sherar  
 Matthew Henderson  
 David Hurley  
 Melvin Grassie  
 Thomas Slade  
 John Johnson  
 Katherine Johnson  
 Wellwood Johnson  
 John Henderson  
 Mary Henderson  
 John Richards  
 William Hayndman  
 William Mattatall  
 Thomas Henderson  
 John Hingley

APPENDIX C—*Continued.*

Daniel McGregor  
 David Hayndman  
 Hugh Nelson  
 Robert Nelson  
 Jeremiah Murphy  
 David Hayndman  
 David Cameron  
 John Hayndman  
 Mitchell Murray  
 Simon Cameron  
 John Megher  
 \_\_\_\_\_ Wetherbie  
 John Hewitt  
 George Smith

David Howard  
 Edward Tattrie  
 John Tattrie  
 Lewis Tattrie  
 George Tattrie Jun.  
 Alex. Mattatall  
 Robert Kerr  
 Charles Adams  
 Robert Cutten  
 James \_\_\_\_\_  
 John Lombard  
 Joseph Reid  
 Peter Mattatall  
 William Wetherbie

## From New Annan

Jas. McGeorge  
 Christopher Carruthers  
 Wm. Aitcheson  
 William Scott  
 Robt. Bell  
 Irving Bell  
 George Langille  
 Ephraim Tattrie  
 Christopher Langille  
 John Langille, Jun.  
 John Scott  
 Mary Scott  
 William Byers, Jun.  
 Mary McConnell  
 William Byers, Sr.  
 Josephine Byers  
 John Byers  
 Robert L. Byers  
 Peter Little  
 John H. Wetherbie

E. F. Wetherbie  
 Anthony Elliot  
 Philip Vincent  
 Enock Stevens  
 Sarah Stevens  
 Thomas Stevens  
 Samuel Whidden  
 Gavin Bell  
 \_\_\_\_\_ Duncan  
 William Carruthers  
 Mary Bell  
 \_\_\_\_\_  
 William Holiday  
 John Swan  
 James Pugh  
 Walter Byers  
 Christopher Byers  
 James Bell  
 Alex. McCurdy

Names are spelled as they appear in the original Call. Names in blank are not legible.

## APPENDIX D

VESSELS BUILT AT TATAMAGOUCHE, N. S. FROM  
1818 TO 1917.

This list is not claimed to be complete. It is compiled from the register at Halifax till 1840. In that year Pictou was made a port of registry and from then on practically all the vessels built at Tatamagouche were registered there. Those registered elsewhere will not appear in the following list as the register at Pictou was the only one to be searched.

1818				
Mary.....	Schooner....	32....	Alex McNabb	
Fish Hawke.....	Schooner....	16....	Jas. Chambers	
1823				
Dapper.....	Schooner....	22....	Thos. Langille	
Nancy.....	Schooner....	73....	Fred Hayman	
Lilly.....	Schooner....	28....	Murray S. Waugh	
1824				
Elizabeth.....	Schooner....	91....	A. Campbell, Mortimer Smith.	
1826				
Devron.....	Brig.....	281....	A. Campbell, Mortimer Smith.	
Indian.....	Schooner....	34....	Isaac Langille	
1827				
Mary.....	Brig.....	133....	A. Campbell, Mortimer Smith.	
1829				
Margaret.....	Schooner....	55....	Alex. & Fred. Hayman	
Susan.....	Schooner....	52....	Eph. Matatall	
1830				
Elizabeth.....	Schooner....	29....	Henry Dwyer	
1831				
Martha.....	Brig.....	271....	Jas. Campbell	
1832				
Mary Elizabeth.....	Schooner....	96....	Jas. Campbell	
1833				
Colchester.....	Barque.....	418....	Jas. Campbell	
Moose.....	Schooner....	72....	Robt. Chambers	
Catherine.....	Schooner....	39....	Wm. Campbell	
Greyhound.....	Schooner....	32....	Jas. Chambers	
1834				
John Millar.....	Barque.....	119....	Alex. Campbell	
Antelope.....	Schooner....	99....	Jas. Purvis	



## 1835

Colchester.....	Barque.....	562....	Alex. Campbell
Thomas Maloney.....	Schooner.....	96....	Wm. Campbell
Catherine.....	Schooner.....	14....	Peter Millard

## 1836

Olivia.....	Brig.....	133....	Wm. Campbell
Industry.....	Brig.....	145....	Alex. Campbell
Sarah.....	Schooner.....	24....	Alex. Campbell
Sir Colin Campbell.....	Ship.....	518....	Alex. Campbell

## 1837

Mersey.....	Ship.....	734....	Alex. Campbell
Enterprise.....	Barque.....	449....	Alex. Campbell
Francis Laws.....	Barque.....	325....	Alex. Campbell
Isabella.....	Brig.....	260....	Robt. Chambers

## 1838

Jane Archibald.....	Brig.....	174....	Jas. Campbell
Amity.....	Brig.....	151....	Alex. Campbell
Hercules.....	Brig.....	295....	Wm. Campbell
Commerce.....	Barque.....	369....	Alex. Campbell
Trusty.....	Brig.....	169....	Wm. Campbell
Mary Campbell.....	Ship.....	415....	Alex. Campbell

## 1839

Wanderer.....	Brig.....	176....	John Miller
Thetis.....	Schooner.....	7....	Isaac Langille
Brenton Haliburton.....	Ship.....	522....	Alex. Campbell
Vigilant.....	Brig.....	178....	Alex. Campbell
Neptune.....	Ship.....	484....	Wm. Campbell
Eagle.....	Brig.....	320....	Robt. Purvis
Margaret Millar.....	Barque.....	500....	Alex. Campbell
Rambler.....	Brig.....	193....	Alex. Campbell

## 1840

James.....	Brig.....	197....	Wm. Fraser
Jane Ann.....	Schooner.....	7....	Thos. Langille
Bridget.....	Schooner.....	55....	Alex. Campbell
Favourite.....	Barque.....	529....	Jas. Purvis
Sterling.....	Barque.....	368....	Alex. Campbell
Britannic.....	Brig.....	219....	Alex. Campbell
Jessie.....	Barque.....	573....	Wm. Campbell
Velocity.....	Brig.....	237....	Wm. Campbell
Acadia.....	Barque.....	369....	Alex. Campbell
Columbia.....	Barque.....	375....	Alex. Campbell
Francis Lawson.....	Ship.....	539....	Alex. Campbell
Eliza Allan.....	Brig.....	200....	Robt. Purvis
Caledonia.....	Brig.....	204....	Alex. Campbell

## 1841

Jessie.....	Barque.....	573....	Alex. Campbell
Leander.....	Ship.....	733....	Alex. & Wm. Campbell
Mersey.....	Barque.....	462....	Alex. Campbell
Davenport.....	Barque.....	546....	Wm. Campbell
Elizabeth.....	Schooner.....	115....	Alex. Campbell
Albion.....	Brig.....	260....	Alex. Campbell
Margaret.....	Schooner.....	111....	Alex. Campbell
Jane.....	Barque.....	508....	Robt. Purvis

## 1842

Wanderer.....	Schooner	119	Alex. Campbell
Fanny.....	Brig.	164	Robt. Purvis
Arab.....	Schooner	117	Alex. Campbell
Trident.....	Barque	354	Wm. Campbell
Herione.....	Barque	373	Alex. & Jas. Campbell

## 1843

Tartar.....	Schooner	85	Alex. Campbell
Reliance.....	Barque	478	Alex. Campbell
Liberty.....	Brigantine	194	Alex. Campbell
Amity.....	Schooner	82	Alex. Campbell
Acope.....	Schooner	63	Alex. Campbell

## 1844

Sisters.....	Schooner	43	Campbell & Millar
Triton.....	Schooner	94	Campbell & Millar
Sarah.....	Schooner	25	Alex. Ross

## 1845

Dove.....	Schooner	26	John Oliver
Trial.....	Schooner	28	Alex. Campbell
Ferronia.....	Brig.	109	Alex. Campbell
Gleanor.....	Schooner	79	Alex. Campbell
Recovery.....	Barque	400	Alex. Campbell
Growler.....	Brig.	106	Alex. Campbell

## 1846

Courier.....	Brig.	134	Alex. Campbell
Crion.....	Brig.	130	Alex. Campbell
Tyre.....	Brig.	109	Alex. Campbell
Messenger.....	Barque	330	Alex. Campbell
Lady Harvey.....	Brig.	145	Alex. Campbell
J. Cumber.....	Brig.	117	Alex. Campbell

## 1847

Sterling.....	Schooner	58	Alex. Campbell
Emblem.....	Brig.	162	Alex. Campbell
Inconstant.....	Barque	517	Alex. Campbell
Hannah.....	Brigantine	149	Alex. Campbell
Aurora.....	Brig.	161	Alex. Campbell
Margaret.....	Brig.	148	Alex. Campbell

## 1848

Standard.....	Barque	359	Alex. Campbell
Vine.....	Brig.	164	Alex. Campbell
Wm. Molesworth.....	Barque	468	Alex. Campbell

## 1849

Elizabeth.....	Schooner	109	Alex. Campbell
St. Lawrence.....	Barque	362	Alex. Campbell
Goojetat.....	Brig.	190	Alex. Campbell
Woodman.....	Barque	440	Alex. Campbell

## 1850

Castina.....	Brigantine	135	Alex. Campbell
Hyades.....	Brig.	218	Alex. Campbell
Jessie.....	Brigantine	167	Alex. Campbell
Meteor.....	Schooner	86	Alex. Campbell
Transit.....	Brig.	195	Alex. Campbell
Petrol.....	Brigantine	142	Alex. Campbell

## 1851

Daring.....	Brigantine...	131....	Alex. Campbell
Delegate.....	Brig.....	248....	Alex. Campbell
Argentinus.....	Barque.....	542....	Alex. Campbell
Harriet.....	Brigantine...	101....	Alex. Campbell
Curlew.....	Schooner....	51.....	Isaac Langille

## 1852

Victor.....	Brigantine...	133....	Alex. Campbell
Little Pet.....	Brigantine...	60....	Edward Kent
Historia.....	Barque.....	453....	Alex. Campbell
Hunter.....	Brigantine...	136....	Alex. Campbell
Laurel.....	Schooner....	88....	Alex. Campbell
Oerona.....	Brigantine...	146....	Arch. Campbell

## 1853

Sovereign.....	Schooner....	44....	Geo. Matatall
Warbler.....	Brig.....	156....	Campbell & Millar
Crybress.....	Barque.....	405....	Campbell & Millar
Trial.....	Schooner....	28....	Geo. Millard
Revival.....	Barque.....	452....	Campbell & Millar
Archibald.....	Brig.....	226....	Campbell & Millar

## 1854

Alecto.....	Barque.....	272....	Campbell & Millar
Fortuna.....	Brig.....	356....	John Millar
Sterling Clipper.....	Brigantine...	112....	Edward Kent
Lily Dale.....	Brigantine...	93....	Robert Logan
Harmony.....	Barque.....	457....	Campbell & Millar
Reward.....	Brigantine...	144....	Campbell & Millar
McDuff.....	Barque.....	374....	Arch. Patterson

## 1855

Ice King.....	Brigantine...	100....	Robert Logan
Arabel.....	Brig.....	234....	D. & A. Campbell
Dash.....	Brigantine...	100....	Edward Kent
Nautilus.....	Brigantine...	101....	Jas. McLearn
Sir John Campbell.....	Brigantine...	142....	John Mockler
A. G. Archibald.....	Barque.....	381....	D. & A. Campbell
Black Agnes.....	Schooner....	58....	Robert Purvis
Roe.....	Brigantine...	106....	Jas. McLearn

## 1856

Olivia.....	Barque.....	279....	Arch. Patterson
Sarah Jane.....	Schooner....	23....	Hugh Hingley
Sygnnet.....	Brigantine...	170....	D. & A. Campbell
Metor Flag.....	Brigantine...	134....	Robert Logan
Argo.....	Brigantine...	114....	Jas. McLearn
Pioneer.....	Brigantine...	190....	Edward Kent
Rescue.....	Brigantine...	110....	Wm. Blackwood
Amateur.....	Barque.....	239....	A. Campbell
Prima Donna.....	Brig.....	125....	Robert Logan

## 1857

Glide.....	Birg.....	187....	J. Millar & D. A. Campbell
Lilian.....	Brig.....	258....	Arch. Patterson
Anenome.....	Brigantine...	170....	D. & A. Campbell
Advance.....	Brigantine...	154....	Arch. Campbell
Commissiary.....	Brigantine...	143....	Robert Logan



Gem.....	Brigantine...	168...	Jas. McLearn
Martin I. Wilkens.....	Brigantine...	184...	John Mockler
Kitty Clyde.....	Brigantine...	129...	Edward Kent
Rover's Bride.....	Brigantine...	153...	Jas. Purvis
Reindeer.....	Brigantine...	147...	Wm. Blackwood
Holly Hock.....	Brigantine...	152...	Chas. Reilly
Thomas Wright.....	Brigantine...	144...	B. F. McKay
Oriental.....	Brigantine...	132...	Arch. Patterson
Success.....	Brigantine...	122...	Arch. Campbell

## 1858

Princess.....	Schooner...	80...	Arch. Patterson
Jessie Brown.....	Brig...	113...	Robert Logan
Sneezer.....	Brig...	128...	Arch. Campbell
Havelock.....	Brigantine...	110...	Edward Kent
Kate.....	Schooner...	50...	D. A. Campbell

## 1859

Rose Bud.....	Schooner...	28...	John Langille
Lovely Mary.....	Schooner...	38...	Robt. Logan
Ranger.....	Schooner...	24...	Peter Matatall
Francais.....	Brigantine...	133...	D. & A. Campbell
Mary Joyce.....	Schooner...	60...	B. F. McKay
Sun Burst.....	Brigantine...	222...	John Mockler
Sarah Ann.....	Brigantine...	143...	Chas. Reilly
Lord Clyde.....	Brigantine...	134...	Robt. Logan
S. May.....	Schooner...	54...	D. & A. Campbell

## 1860

Rosalie.....	Schooner...	46...	Robt. Logan
Elsie.....	Schooner...	55...	D. & A. Campbell
Mary Jane.....	Schooner...	50...	Chas. Reilly
May Jane.....	Schooner...	67...	D. & A. Campbell
John Bull.....	Brigantine...	136...	Edward Kent
Renfrew.....	Brigantine...	124...	Robt. Logan

## 1861

Tangier.....	Brigantine...	131...	Chas. Reilly
Undaunted.....	Brigantine...	166...	Edward Kent
Tersina.....	Brig...	244...	Arch. Campbell
Glentiret.....	Brigantine...	158...	Robt. Logan

## 1862

Rising Sun.....	Schooner...	40...	Neil Ramsey
Dunbar Castle.....	Schooner...	113...	Robt. Purvis
Bella Mary.....	Barque.....	261...	D. & A. Campbell
Ariel.....	Brigantine...	143...	Edward Kent
Anna Bell.....	Brigantine...	153...	Robt. Logan
Clansman.....	Barque.....	467...	D. & A. Campbell
Volunteer.....	Brigantine...	157...	Chas. Reilly
Mary Jane.....	Brigantine...	144...	Robt. Logan

## 1863

Glen Roy.....	Barque.....	334...	D. & A. Campbell
Ariadne.....	Barque.....	375...	Edward Kent
Laureate.....	Barque.....	370...	Arch. Patterson
Example.....	Brigantine...	183...	Robt. Purvis
Staffa.....	Barque.....	309...	D. & A. Campbell
Gertrude.....	Brigantine...	133...	Chas. Reilly

Glen Tilt.....	Barque.....	323....	D. & A. Campbell
Cabot.....	Brigantine...	126....	Robt. Purvis
Bessie.....	Brigantine...	143....	Edward Kent
1864			
Rosetta.....	Brigantine...	291....	Arch. Patterson
Harold.....	Schooner....	85....	Wm. Buckler
Sir R. G. McDonnell.	Ship.....	613....	D. & A. Campbell
Bertha.....	Brigantine...	257....	Robt. Logan
Maud.....	Brigantine...	168....	Edward Kent
Elsey.....	Brigantine...	158....	Robert Purvis
Clara Jane.....	Schooner....	69....	D. & A. Campbell
Excelsior.....	Brigantine...	128....	Robt. Bryden
Susan.....	Brigantine...	134....	Chas. Reilly
Glencairn.....	Barque.....	351....	D. & A. Campbell
Harmony.....	Schooner....	85....	D. & A. Campbell
1865			
Lillie M.....	Barque.....	349....	Arch. Campbell
Dundannah.....	Schooner....	71....	Chas. Reilly
King of Tyre.....	Barque.....	259....	Robt. Logan
Fanny Lewis.....	Barque.....	402....	Robt. Purvis
Esk.....	Brigantine...	167....	Edward Kent
Rose M.....	Barque.....	366....	D. & A. Campbell
1866			
Delta.....	Brigantine...	153....	Edward Kent
No Name.....	Brigantine...	218....	D. & A. Campbell
Anna Bell.....	Schooner....	30....	Jer. & Ad. Embree
Secret.....	Brigantine...	117....	Robt. Purvis
1867			
Glennivis.....	Barque.....	391....	D. & A. Campbell
1868			
Janet Forbes.....	Barque.....	412....	D. & A. Campbell
1869			
Olivia.....	Schooner....	40....	Wm. Buckler
Geo. Walker.....	Barque.....	414....	D. & A. Campbell
Glenrallock.....	Barque.....	587....	D. & A. Campbell
Isabella*.....	Schooner....	50....	Millar & Rettie
1870			
Wenonal.....	Barque.....	669....	D. & A. Campbell
Wahsatch.....	Barque.....	480....	D. & A. Campbell
1871			
Maggie.....	Schooner....	20....	Saml. Chambers
Two Sisters.....	Schooner....	58....	Murphy, Mingo & Ramsey
1872			
G. A. Pryke.....	Brigantine...	128....	Murphy, Mingo & Ramsey
Jumma.....	Ship.....	1000....	D. & A. Campbell
Ocean Lily.....	Schooner....	113....	D. Redmond
1873			
Trial.....	Schooner....	52....	Murphy, Mingo & Ramsey

\*This was the Millar vessel which was lost with all on board. She is given here as built in '69. From sources that are most reliable the writer has learned that she was built and wrecked in the late fall of '68. It is not understood why she was not registered till '69.

1874			
Phenora.....	Schooner....	36....	Jas. Jno. & D. Chambers
Ashantee.....	Barque.....	700....	D. & A. Campbell
Sterling.....	Brigantine....	347....	D. Redmond
1875			
Susan King.....	Schooner....	24....	Hugh McPherson
Maud.....	Brigantine....	239....	D. Redmond
Edith Carmichael.....	Barque.....	899....	D. & A. Campbell
1876			
John T. Ives.....	Brigantine....	371....	D. & A. Campbell
James Semple.....	Schooner....	63....	—Robertson
Promenader.....	Schooner....	92....	D. Redmond
1877			
Minnie Carmichael....	Barque.....	900....	D. & A. Campbell
1878			
Etta.....	Schooner....	107....	Jas. Semple et al
Lairg.....	Schooner....	99....	Alex. Matheson
1879			
Ceteway.....	Schooner....	20....	Ant. McBurnie
1880			
Lady Franklin.....	Schooner....	77....	Alex. Wetherbie
Margaret Ann.....	Schooner....	53....	Wm. Buckler
1881			
Jagc.....	Schooner....	28....	Chas. Reid
1887			
Athlete.....	Schooner....	53....	Alex. Wetherbie
1890			
Florence C.....	Schooner....	98....	J. W. Cassidy
1900			
McClure.....	Schr (tern)...	190....	Alex. Wetherbie
1904			
Unity.....	Schr (tern)...	248....	Alex. Wetherbie
1909			
Alice Matatall.....	Schooner....	16....	Hugh Matatall
1917			
Hazel W.....	Schooner....	33....	Alex. Wetherbie.



## APPENDIX E

MILITIA ROLL 1ST COMPANY 3RD BATTALION COLCHESTER  
MILITIA.

Commanding Officer: Wm. Campbell, Esq., 1841.

## Sergeants

George Waugh  
Jas. Johnston

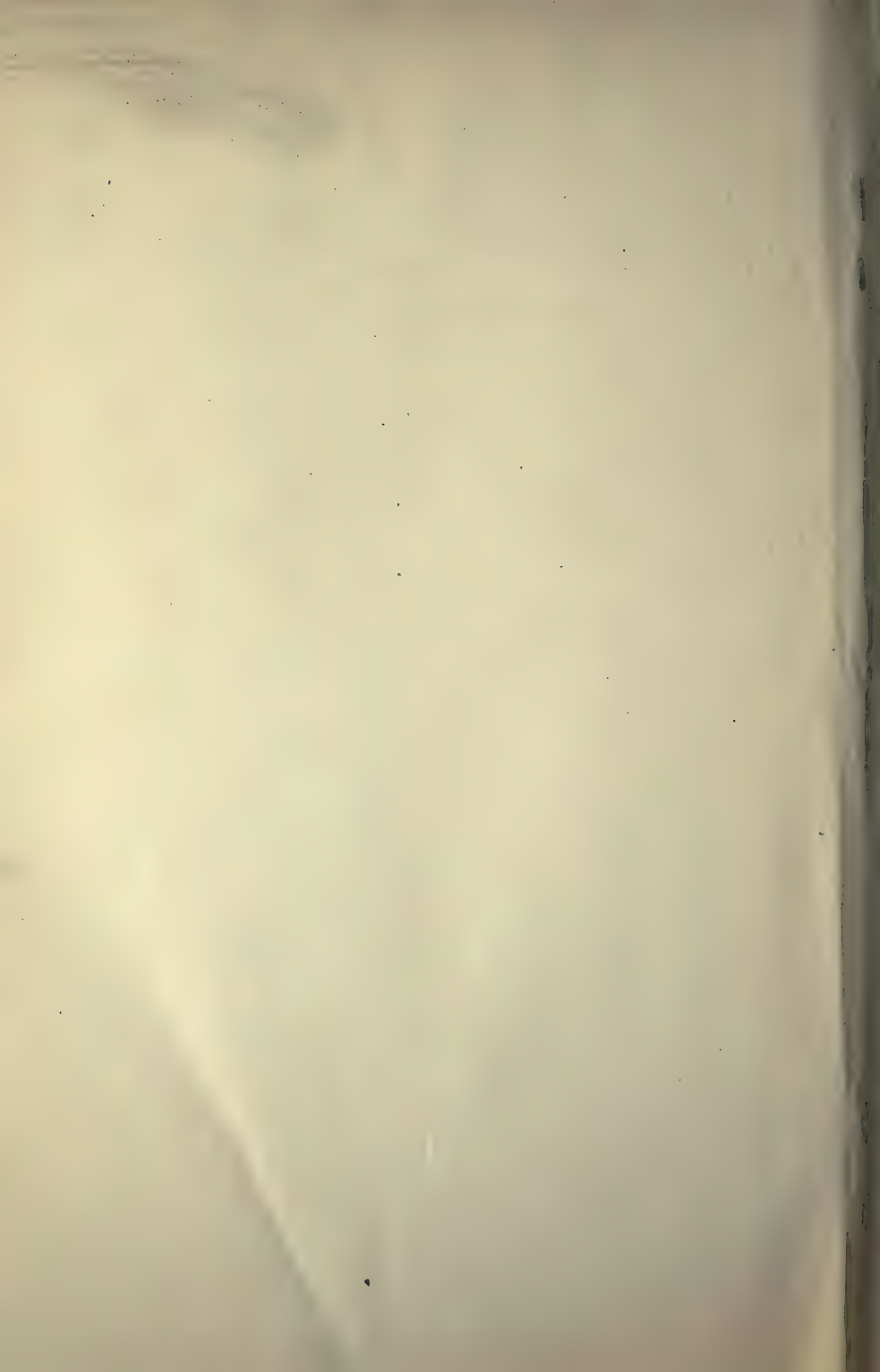
Geo. Patriquin

## Privates

Henry Roberts  
John Millard  
Wm. Henderson  
Daniel Henderson  
Roderick McDonald Sr.  
Roderick McDonald Jr.  
Duncan McDonald  
Levi Graci  
Thos Slade  
John Millar  
Robert Joice  
Morris Spinney  
Jacob Spinney  
Welwood Johnston  
Geo. Johnston  
Absolem Cole  
Wm. Write  
Robert Bryden  
Michael Forrister  
Wm. Ryan  
Jas. Grant  
John McDougal  
David Fulton  
Wm. Higgins  
Chas. Higgins  
Chas. Adams  
John Irvine  
Joseph Davis  
Hector Fraser  
Robert Cuttin  
Jas. Chaimbers  
Daniel Cassidy  
Jas. McBurney  
Michael White  
Jas. Brown  
Robert Smith  
Peter Wetherby  
David Matatal Jr.  
Peter Matatal  
Robt. McCollum  
Wm. Dumphy  
Daniel Chambers  
Geo. B. Johnston

John Shannon  
Wm. Peirce  
Solomon Waugh  
John Wilson  
Gavin Currie  
Chas. Reilly  
Daniel McLelland  
Jas. McKeen  
Thos. Heuchan  
Neil Ramsey  
Geo. Morrison  
Jas. Waugh  
Jas. Brown  
Chas. Cutten  
Robt. McConnell  
Wm. Smith  
Alex Lyons  
Daniel Waugh  
Welwood Waugh  
John Pride  
Robt. Blackwood  
Stewart McConnell  
Joseph McDonald  
Wm. Fraser  
Thos. Roberts  
John Martial  
Matthew Carrol  
William Roberts  
David Cunningham  
Aaron ———  
Daniel Hurley  
John Huddon  
Daniel McDonald  
John Simpson  
John Sullivan  
Joseph Spinney  
John McIntosh  
Jos. Ryan  
David McConnell  
Stephen Rood  
Hugh ———  
—————

The above names are spelled as they appeared in the original muster roll.  
Names in blank are not legible.









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